

Sam Harris
A 1749

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V O L. IV.

P A R T I.



D U B L I N :

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M D C C X L V I .

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Ready for the Press, *Essai sur la felicité de la vie à venir*, by the Revd, Mr. *De Villette*, Minister of *St. Patrick's French Church*,—to be printed on the same Letter and Paper, as this Journal and to contain about 400 pages. To Subscribers the Price is four *British* Shillings; and to those who do not Subscribe, it will be four Shillings and Six-pence *English*. Subscriptions are taken in at Mr. *Droz's* on *College-Green*.

Any Gentleman who hath a Mind to part with the first Number of this Journal may, provided it be in good Order, have it exchanged for this Part, or for any of the foregoing Numbers.

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F I N I S.

ERRATA

In Vol. IV. PART I. Besides those already taken Notice of.

Page 62. l. 22. *Conti*, *read*, *Monti*.

p. 147. l. penult. That abundance, *read*, And it is certain also that abundance, &c.

p. 148. l. 1. These three Words, *is also certain*, are to be left out.

p. 157. l. 7. There are two Letters wrong in the *Hebrew* Words, a (ב) for a (ו) and a (ד) for a (י) which answers our π .

p. 163. l. 4. *For* in the spiritual Sense, *read* in the scriptural Sense.

ERRATA in this Part.

Page 260. l. 22. where, *read* which.

p. 310. l. 6. Planets, *read* Plants.

LITERARY
JOURNAL.

For April 1850.

VOL. IV.

PART I.



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Advertisement.

THE Author's ill State of Health has forced him to postpone the publishing his Journal in due Time: And therefore this present Part includes the Space of Six Months, viz. from *March* to *September* last. As he is now perfectly recovered, he hopes to be able to give very soon the next, from *September* to the 25th Instant; after which two small Irregularities, he will use his best Endeavours to go on as usual.

Some Articles in this Part proving much longer than was expected, prevented my giving an Abstract of Counsellor *Harris* on *Ireland*: It shall appear in the next.

I am much obliged to the Gentlemen who have sent me their Letters on Providence, and earnestly desire the Continuance of their Correspondence; but at the same time I beg leave to intreat them to handle their Disputes with the utmost Gentleness. In this I judge they will the more easily be prevailed upon, as they both plainly appear to me to aim at nothing but the discovering, or clearing, of Truth.

A

Literary Journal.

From *April to September, 1746.*

A R T I C L E I.

A Letter to the Journalist.

Rev. S I R,

WHEN I sent you my last Letter on the Subject of Providence, I hoped in the Answer to have seen my Doubts cleared up and resolved; but was, I own, very disagreeably disappointed, when I turned to the second Article of your last Journal. So little is there in it deserving Notice, that I was disposed to pass it over altogether, till I was informed, that the Attention of the Public deserved, and demanded it of me; in respect therefore to your Readers, and in hopes of throwing more Light over this

6 *A Literary Journal.* Art. I.

very useful Subject, I sit down to make a few Remarks upon the principal Heads of his Reply.

And I must begin with informing the Gentleman, that if he is resolved to adhere to his Opinion, which he gives his Readers great room to believe he is, he was very unwary in so readily admitting my two great Postulata, as he calls them; for such, as have ever been used to think on this Subject, will easily see, that the Pinch of the Question lies there, and by admitting these, he has given up the whole; but tho' he has saved me some Trouble by this, I cannot thank him, because I would rather have had those Points properly discussed: But to make Amends, he is not so yielding in easier Matters, for he tells you immediately "that he" "is at a Loss to understand what I mean" "by a Third Principle," viz. that whatever Course Providence has taken in the mechanical World, the same must obtain in the moral." I might have expected that, which ever of my Principles he denied, he would have at least endeavoured to disprove it, by something which had a Shew of Reasoning; but this he has not attempted: The Proposition therefore, in itself as clear as Words can make it, must stand as it is, and I will give a Reason to support it, viz. that the natural and moral World
are

Art. I. April to Sept. 1746. 7

are not independent but inseparably connected, are both but Parts of one System or Whole, and must therefore both be governed by general Laws; as far as we can collect from Reason, or Scripture help our Enquiries, the material World was made for sake, or on account of the moral, so that they must be one System, and the Government of the whole is plainly a moral Government: If therefore in one Part of this System a Government by general Laws is demonstrated and acknowledged to obtain, why shall we hesitate to conclude that the same obtains in the other: If the Manner of Government be diverse in one from what it is in the other, they must be different Systems, and cannot be Parts of the same System: Now it would be easy to shew that general Laws do obtain in many Instances in the moral Part of this System, as well as the natural, and if we can discover them in some, tho' we should want Sagacity to trace them in all, the Question will then to my Understanding be past Controversy: *Ex. gr.* to shew the Gentleman how unwary he was; are not those very postulata, which he admits, general Laws, established by the Author of Nature, and which in the general do prevail, tho' seemingly now and then put out of Course? I will mention to him a Third: "That Power always

A 4

" follows

8 *A Literary Journal.* Art. 1.

“ follows Property, and the Degree of one
 “ proportionate to the Degree of the other.”

(a) which has universally obtained in the moral World since the Government of it commenced : Let the Gentleman only consider what Mr. *Harrington* has said upon this, and let him produce an Instance, if he can, to controvert it.

This may help the Gentleman's Imagination, which he says he has already tried to the utmost to form an Idea “ how the
 “ World may be governed by general Laws,
 “ without either frequent Interpositions, or
 “ suffering the Lusts of Men to hurry it
 “ into a Confusion unworthy of the Supreme Being.”

In whatever way the World is governed, these Confusions, he must observe, do, and frequently will happen, and were they unworthy of God, (which for any Consideration I would not venture to say) the Divine Interposition upon his Scheme ought, and is obliged to prevent them ; but if the Consequence of a regular Government by general Laws is such, that out of these Confusions, when they do happen, such Order and Regularity shall again arise, as probably could not have succeeded without them, then I may and will say, that they are not unworthy of God : Now he must have been a very idle and incurious Spectator who
 has

(a) *Oceana.*

Art. I. April to Sept. 1746. 9

has not observed, that these Confusions are to Nations, and great political Bodies in the Scheme of Providence, exactly, or pretty nearly, what the Regimen of Physic, Purg- ing, Blistering, and other Evacuations, are to Diseases in the natural Body: When the Body is overstocked, and replete with un- wholsome Juices, tending either to Corrup- tion or Stagnation, or from some unusual Violence and Fermentation apt and ready to boil over and grow feverish, they are abso- lutely necessary to cool and bring it to Rights, and so to restore Health and Sound- ness: Or like Storms and Hurricanes in the natural World, necessary to purge the Air, and banish those contagious Vapours and pestilential Steams, which arise and aggre- gate by long Heat and frequent Fogs, &c. Long Peace, Fulness and Plenty are always attended with Luxury, Idleness and Indo- lence; in this State the Passions of Men grow noisy, hot and tumultuous, and in this Tumult, the still small Voice of Reason and Religion is little heard, nor is it pos- sible it should, when People have lost their Senses and are quite mad: But when they have wearied and wasted themselves a while, have been blooded and emptied suf- ficiently, Nature ever recoils, they recover their Senses and grow sober, and if they revert not to the very Point from which they

they strayed, they generally do to a better, improve their Wisdom by their Follies, and from the Evil they have suffered collect more abiding Good: In a Century perhaps or so, the same Causes shall again begin to operate, and the same Effects to follow, and so Nature takes it's Round, and goes on in a Circle, all Things however under the Direction of Providence, still working together for the Good of the whole.

Your Correspondent it seems will allow, " that none who believe any Providence, " ever doubted that God endued both natural and moral Things with their peculiar Properties, and that in supporting " these Properties by general Laws, he " continues the general Government of the " Word:" But still his Reason informs him, " that God has not so bound himself " up by these general Laws, but that he " both may and does interpose in both " Cases as he pleases." What God pleases to do, he may do; and what he may do, I never dreamt of disputing; but this Gentleman will never be able to prove that God either does, or pleases to do, every thing that he may do: If he can produce any Instances to prove that God doth so interpose, he is at Liberty, and they shall be considered when they come; but there is good Reason to conclude that he does not; for be-
fides

Art. I. April to Sept. 1746. II

sides what has been already advanced from the Consideration of both being Parts of one System or Whole, if he did, either human Will must be over-ruled, which would destroy free Agency, or the Connection between Causes and Effects would be confounded: *i. e.* the Effects in all such Cases would neither be regular nor certain, the Consequence of which would be that both natural and moral Powers would be in a great Measure, if not altogether, useless: Were God's Agency and Interposition in any given Case certain and clear, *i. e.* were we certain that God did, or would interpose, it might alter the Case, because then Men might suspend their Determination, or alter it according to the Model and Intention of the Divine Will: But if God conceals his Actions under Casualties, and Accidents, and it is never certain or clear, when he does interpose or when not, we have no Authority I think for saying that he ever doth; we may conjecture if we will, but we cannot judge: Suppose, in any Instance, the End seemingly proposed by any Scheme, or Series of Actions, to be unworthy of God, inconsistent with our Ideas of infinite Wisdom and Goodness, will this Writer, or will any one say, be the Means by which it is carried on ever so regular, proper and just, that the Accomplishment of it was owing to Divine Interposition, and God's immediate Agency?

12 *A Literary Journal.* Art. I.

Agency? Say on the contrary, that the End were worthy of him, fit and becoming for God to do, if bad Instruments and bad Practices are used to bring it about, what Evidence can the Case yield, that can give any satisfying Assurance, that it was by his particular Agency and Interposition? The Reasoning upon this Point would lead me to consider the Nature and Evidence of Miracles, but I am not at Liberty, for I must be reserved when I write to one who seems to be Master of as little good Nature as Judgment, when he can call Pleasantry by the harsh Name of Prophaneness; I shall therefore only hint, what I think I am capable of proving, that even Miracles may be the Effects of general Laws, and yet truly and properly miraculous with regard to us.

In vindicating the original Idea of Providence, I had affirmed that thus (*viz.* by a general one) the World went on for many Ages, and had never any Idea of Providence, but what was necessary to the Support and Preservation of it: And besides what occurred to my own Reason, I thought I had advanced a sufficient Proof from the Reasoning of *St. Paul* with the *Gentiles*; this the Answerer takes no Notice of, but bluntly replies, that surely I must have been asleep when I wrote that, “ for that all even the
“ oldest

Art. 1. April to Sept. 1746. 13

“ oldest Historians agree, that all Nations
“ did not only believe a Divine Interposi-
“ tion, &c.

Now I am awakened by him I will say it over again, and what is more, venture to contradict his Assertion: We have indeed sufficient Evidence from History to believe that such Notions were obtruded by the Priests upon the Faith of the Vulgar, and in consequence of their Credulity in such Matters many Tricks were practised upon them, yet the Notion never obtained among Philosophers, and Men of Letters: This Gentleman I presume never read of *Tully's Mirabile videtur, quod non rideat baruspex, cum baruspicem viderit*: Nor the Manner of *Appius* treating the sacred Chickens, and many other Facts of the same kind that might be mentioned; he has very little Acquaintance with antient Historians or Philosophers, if he has not discovered that the Heathen Philosophers, however different their Schemes and Systems, universally abetted Notions quite opposite and inconsistent with what he charges to their Account; Moderns, judging from broken Scraps and Fragments of their Writings, have generally taken them all for Fatalists, and if they were really so, it is impossible, they should have believed a particular Providence by continued Interpositions, for no two Things can be more contradictory;

tradictory ; the one juffles God quite out of the World, the other introduces him into every Scene of the Drama, in a way too, that he had better be excluded, either in regard of his own Honour or Man's Advantage, performing fuch Exploits, and doing fuch Actions as (to ufe another Piece of Pagan Raillery, tho' your Correfpondent fhould again cry out of Profaneneſs) *Ego Homunculo non facerem* (b). However, to let the Answerer fee that even the Hiftorians fay nothing of what he charges them with, I refer him to *Tacitus*, Annal. 6.

I am next to confider what your Correfpondent calls the moſt amazing Affertion of all, viz. " That I ſhould fay that the Idea " of an interpoſing Providence was not the " ſcriptural Idea, deſigned for common " Life and uſe : " But why amazing ? Be-
 caufe I preſume it is perfectly new to him, and, I dare fay, ſo is the whole Subject before us : But if it is only the Novelty that amazes him, a little Familiarity may perhaps reconcile him : In the mean time I muſt beg of him to read over and reconfider what I have ſaid in Proof of it, and let him take *Eccleſiaſtes* iii. 15. and *Galat.* vi. 7. and try his Hand upon them, and if he cannot from thence ſee Reason to alter his Opinion, he muſt convince me and every one, that he has no
 Capa-

(b) Teren. Eunuch.

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Capacity for commenting upon Scripture, for plainer or stronger Declarations of the World's being governed by general Laws, never were nor can be expressed in any human Language, and in them, tho' I have not said so before, we have a Key to all that is in the Scriptures relating to this Subject :

Well ! but the Scriptures are full of particular Interpositions ; Say they are ; but were they ten Times the Number, what have they to do with the general Argument now before us ? They have no Connection with the ordinary Affairs of the World, but are peculiar and relative to the Times and Circumstances in which they happened : If such Interpositions happened seventeen hundred Years ago, and a few similar ones about as many Centuries before them, none such have happened since ; and upon his Principles as a Christian he must believe that none ever will again : And is this Gentleman sure, that these Interpositions might not all have taken place in consequence of general Laws ?
“ It is, says an excellent Author, (c) from
“ our finding that the Course of Nature in
“ some Respects goes on by general Laws ?
“ that we conclude this of the whole :
“ And if that be a just Ground for such a
“ Conclusion, it is a just Ground also to
“ render it supposeable and credible, which
“ is

(c) See *Butler's Analogy*, Part II. chap. 4. where is a great deal more to the same Purpose well worth considering.

“ is sufficient for answering Objections, that
 “ God’s miraculous Interpositions may have
 “ been all along in like Manner by general
 “ Laws of Wisdom : Thus that miraculous
 “ Powers should be exerted at such Times,
 “ upon such Occasions, in such Degrees
 “ and Manners, &c. that the Affairs of the
 “ World being permitted to go on in their
 “ natural Course so far, should just at such
 “ a Point have a new Direction given them
 “ by miraculous Interpositions, that these
 “ Interpositions should be exactly in such
 “ Degrees and Respects only, all this may
 “ have been by general Laws, unknown
 “ indeed to us, but no more unknown than
 “ innumerable other Things which tho’ we
 “ cannot reduce to any Laws or Rules at
 “ all, are, it is taken for granted, as much
 “ reduceable to general ones as Gravitation.”

Let me add, that it is not only possible but
 probable both from Reason and Scripture,
 that there are in the invisible World Orders
 of created Beings, Agents greatly superior
 to Men both in Power and Knowledge, and
 that there may be some Communication be-
 tween the visible and invisible World, which
 we have not been able to trace or discover,
 by the means of which, these superior A-
 gents, by the Exertion of their natural Pow-
 ers, may be the Occasions of all that is ex-
 traordinary

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traordinary and miraculous among us without inverting the Order of natural and general Laws, which did we now see into, and fully comprehend, what surprises us as miraculous, would have no such Effect upon our Senses.

“ Nature well known, (says a modern
“ Poet) no Miracles remain,

Comets are regular, &c. not a Century ago they were thought not only miraculous, but anomalous, because their general Laws were not then discovered; many surprizing Effects of Magnetism and Electricity are yet not to be accounted for, and these appear miraculous; but in a little Time I dare say the Miracle will wear off, and if it should so happen that we should never be able to account for other Effects, which, in regard of their Relation to the moral World, are ascribed to miraculous Interposition, (and justly in the Sense we have here explained them) it will not follow that they were not the Effects of general Laws, they may be explained and make Part of our Knowledge in another State, tho' we should remain in the dark about them here.

But if this Account be true, what will become of Prayer? It is useless (says your Correspondent) to all Intents and Purposes:

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I should be sorry for that ; but not so fast I beseech him, it is time enough to draw his Conclusions when he has considered the Premises : I grant indeed the Doctrine has Abundance of Prejudices to struggle with, and those so strongly riveted, that it is possible clearer Heads and better Pens than mine must be employed in it, before it is established and becomes the popular and prevailing Doctrine, tho' from what I have observed in the best modern Defences of Religion and Revelation, it is making it's Way very fast in the World.

I grant too, that when it obtains, it may oblige us in some Things to alter and correct many Expressions, at least in our common Forms, but it does not, nor ever will supersede the Necessity of Prayer, nor any of the rational Ends and Uses of it : For if I may in my Turn ask this Gentleman, so fond of catechising, a Question ; what is the true End and Design of Prayer ; what was the Design of God in appointing it, or what is, or ought to be Mens Design in performing it ? The first is easily ascertained ; it was, it could be no other than Man's Good : And if so, what can that Good be, but to produce in them Dispositions and Habits to Good, that so they may become Objects worthy of his Care and Goodness ?

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Goodness? And to this (as is the Case of all God's Appointments) Prayer hath a proper Aptitude, and I may say a natural Efficiency; for it awakens in us an awful Sense of God's Being and Attributes, and our own Obligations to serve and obey him, begets in us strong Desires to please him and approve ourselves to him, and of course turns our Thoughts and Practices to Piety and Virtue: This too, is the Reason, why he requires the frequent Returns of it. This Gentleman may perhaps have other Views, and propose different Ends, and when he reads of some Overtures in Scripture, may probably think of the Accomplishment of some foolish Desires and Imaginations of his Heart, the Means of gratifying his Pride or Vanity, Lust, &c. but by reflecting upon the End of Prayer in God's Appointment, he will be convinced that such Overtures, however promising and inviting in Appearance, can bear no such Significance, or Interpretation: *Ex. gr. Delight thou in the Lord, and he shall give thee thy Heart's Desire*; it is only a Requisition on God's Part, to order and set right the Movements of our Heart, and then they will be sure to be gratified: So when we are advised to pray with Importunity, and Parables are urged to encourage us to it, if our Industry and Prudence, the natural Means for obtaining the End, accompany and go along

with them, the Success will very probably be answerable; Men I say may propose other Ends of Prayer, but the Matter to be considered is what Ends they ought to propose, for except it be to pay God a proper Homage, to acknowledge our Dependence, to shew a Readiness to obey his Will and observe his Injunctions, to approve ourselves to him and make ourselves better, I know of none that ought; All which may be ascertained by Prayer, and therefore Prayer is not useless to all Intents and Purposes, tho' God's moral Government should be by general Laws: So that the Answerer was very incautious (to say no worse) when he ventured to pronounce so decretorily in this Matter.

Neither does this Scheme in any manner lessen or take off from our Dependence upon God, on the contrary, it fixes it more than any other can, in the only way in which it can be rational and safe: We depend upon God, 'tis true, for all we have or want, and that whether we will or no, nay it should be Matter of Choice in us to do so: Wretched were the State of Man, were there no Wisdom or Reason superior to his own to guide and govern the World; happy for him it is conducted by unalterable Rules, which neither his Wantonness, nor Caprice can break in upon: These Rules
make

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make Foresight, Prudence and Application to Industry necessary, and in all Cases by pointing out the Means, render Effects regular and certain : This is Man's chief Comfort and Consolation, a firm Base whereon to rest his Soul in Hope, that if he pursues the Means of God's Appointment, acts uprightly and wisely, with Caution and Industry, all Things will work together for his Good, and the Good of the Whole : Whenever we act well and do right (says a Heathen Poet) (d) the Cause is God's. *Εὐ μὲν γὰρ εὖ πράτταμεν ἀντία θεῶν* : The same, says the Scripture, *If thou doest well, shalt thou not be accepted?* Gen. iv. 7. And I beg of this Gentleman to consider, which shews the most rational Dependence upon God, he, who looks for Good in the Means of his Appointment, or he, who with folded Hands stands gaping and wishing for miraculous Interposition.

*Non est meum, si mugiat Africis
Malus procellis, ad miseræ preces
Decurrere, et votis pacisci :*

If Effects answer not my Wishes or Expectations, I either blame my own Inadvertence or Misconduct, or consider myself as a small Part of a System, whereof a

B 3

greater

(d) *Æsch. Εὐτα στὶ θεῶν; Sc. 1.*

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greater Good may be served by my Disappointment. Even in civil and political Matters, the best general Rules may in particular Instances be hard and oppressive, and the Hardship may sometimes fall upon the best and most deserving of the Society ; and where Men act not by steady inflexible Rules, to avoid such Instances of Oppression, and to humour their Favourites, and gratify Men in other Respects deserving, they will often evade and break thro' them, when the greater Good, the Good of the Whole would be served by a strict Execution ; this happens daily in the little partial Systems of this Sphere wherein we are confined, but in the grand Oeconomy of the Whole, no such Weakness interposes, or can take place, but as every thing is conducted by essential Goodness, so by unerring and unalterable Rules of Wisdom, under which Conviction I always rest my Soul secure and contented ; for from hence I know, that the Wind does its Duty, tho' it does not fill my Sails, and the Sun it's, tho' it do not ripen my Grapes ; which Reflections properly pursued would serve to silence that old Objection, *Cur bonis male, & malis bene* ; But this Mr. Boyle (for he was the Philosopher I spoke of in my last Letter) did not see into, and therefore resolved all into absolute Predestination.

I have

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I have now, Sir, said enough to satisfy the Argument as far as your Correspondent was able or willing to lead me; I do not pretend to have exhausted the Subject, for I have not even got to the End of my own short Line: I may be allowed, and am free to own that I had spent some Study and thought upon this Subject, and collected some Materials which would have been of use to illustrate it, had it fallen into such Hands as by a masterly Management would have given me an Opportunity of enlarging, and either of establishing my own Opinion, or changing it for a better, but since it has happened otherwise, I shall take my Leave of it; with a Resolution to give you or your Readers no more Trouble: And

am, S I R,

Yours, &c.

P. H.

A R T I C L E H.

Iconum Anatomicarum Partium Corporis humani Fasciculus I. and II. &c. (a)

That is to say,

A Collection of Anatomical Figures, representing different Parts of the human Body.

B 4

N^o

(a) *Bibliothèque raisonnée*, T. XXXVI. p. 23.

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N^o I. containing the Figures of the Diaphragm, of the Medulla Spinalis, of the Epiploon, and of the Cerebellum. N^o II. containing the Figures of the Maxillary Artery, of the inferior Thyroides Artery, of the Coeliaca, and of the Vagina with the Uterus. By Mr. Albert Haller Physician to his Britannic Majesty, Elector of Hanover; Ordinary Professor in Anatomy and Botany, and Member of the Royal Societies of England and Sweden. Folio.—84 pag. besides the Prefaces and 13 Copper-Plates. Gottingen. 1743 and 1745.

I Believe that several of my Readers will be glad to hear of such a Book as this being published. Mr. Haller is already so well known by other Works, and among others, by some Pieces of his inserted in the Philosophical Transactions, that whatever bears his Name must be well received, especially by the Gentlemen of his Profession; and this must be the more agreeable to them as it is but seldom they can be entertained with Performances of this kind. An Anatomist who has not learn'd to draw, or the best Designer who does not understand Anatomy, neither of them will be able to give a good Anatomical Figure, and how few are there who possess these two Qualifications in

Art. 2. April to Sept. 1746. 25

in an eminent Degree? Our Author had the good Fortune to find one Dr. *Rollin* in whom they are reunited. While Mr. *Haller* was dissecting he had Mr. *Rollin* drawing under his Eyes and Direction; and it is the Fruit of their joint Skill and Labour which is now offered to the Public.

Mr. *Haller* determined himself for the Representation of the Arteries alone of the human Body, because he had for several Years before laid Preparation to that Purpose, and because *Eustachius's* Copper Plates are almost the only Good ones we have for that Part of Anatomy. This the Author mentions in the Preface of his second Collection.

The first Figure represents the *Diaphragm*. It is very difficult to do it well on account of its Situation, being hid under the Arch of the Ribs and almost inaccessible to Light. Before this we had no other good Figure of this famous Muscle but Mr. *Senac's* small one which is but a Sketch. Mr. *Haller* had already wrote a Treatise about it fifteen Years ago, and now he has taken care that the Transverse lower lesser Muscles and the Stratas of the tendinous Fibres should be well expressed.

Tho' the Figure of the *Epiploon* be not so complete as the others, yet it deserves great Notice on account of the Discovery made

made by the Author of a new Portion of it larger than Mr. *Winslow's* small Epiploon. Mr. *Haller* calls it *colic-Epiploon*; it ends the *Sacculus Epiploicus* towards the Right; adheres equally to the Colon by both its Laminæ or Folia, and is divided from the commonly known *Epiploon* by a Thread hanging to the Mesocolon. He says that almost every Author gives the Name of *Posterior Lamina* of the Epiploon to the chief Portion of the Mesocolon, and that this way of Speaking occasions a great Number of Mistakes.

The Author has made more Remarks on the Figure of the *Cerebellum*. His Intention is to represent the Nerves of the Eye, and of the Sinuses of the Dura-Mater, each in their natural Situation. He had the small Ganglio discovered by Mr. *Petit*, engraven with some Sinuses less generally known, and he expatiates on the different Veins issuing from the Cranium through several Holes which form a Communication between the Sinuses of the Dura-Mater and the exterior Veins of the Head. He restores to Mr. *Duvernay* the Honour of having discovered the Occipital Sinus, which was hardly known out of *France* before Mr. *Morgagni* had made a new Description of it, without being at all acquainted with Mr. *Duvernay's*.

The

The second Collection is more complete. To each Figure Mr. *Haller* has joined Remarks containing an Abstract of what Authors have discovered and taught on every Subject. The first Figure is designed for the internal Maxillary Artery. This Artery is truly the Trunk of the Carotides, and is very large and very little known. The Draught of it is somewhat confuse on account of the great Number of Nerves joined to it, and of the Depth of the Stratas through which this Artery runs. To remove this Inconvenience the Author thought proper to give a second and unshaded Representation of this Artery, with a very minute Description, wherein he follows it in all its Branches. He shews that the Eye does not receive its Arteries from it, but only Bands of Fat, to which small Branches of the *infraorbital* Artery give some Ramifications. Mr. *Winslow*, whom our Author always mentions with great Esteem, had ascribed the Arteries of the Globe of the Eye and the Choroides to the *infraorbital* Artery, but Mr. *Haller* demonstrates that they proceed from the internal Carotides. To the internal Maxillary Artery he adds the Description of the Pharyngian; a new Artery which before was almost entirely undescribed.

The lower Thyroides Artery is very large, and more so in the tender Age; then it is very

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very near equal to the Vertebral Artery. We have hardly any other Description of it but Mr. *Winslow's*, who according to his Scheme could not give a minute one. Mr. *Haller* describes four of the chief Branches of it; one, which he calls the *ascending* is remarkable by its Anastomoses with the Vertebral, Occipital, and Pharyngian Arteries, and by the small Branches it gives to the Dura Mater of the Spine. Some of the lesser Branches of the Thyroides Artery become considerable by their going into the Arteria Trachea and their Communication with the Bronchial Arteries. All this is particularized and expressed in two Figures which seem to be the most complete of the whole Collection. Mr. *Haller* occasionally gives the History of the superior Thyroides Artery, and of the Occipital Artery.

Two other Plates represent the Coeliac-Artery, which is very considerable by its Size, and by the Blood it conveys to some very remarkable Viscera. In the Beginning of this Century the Cœliaca was still very little known. Its chief Branch, the Splenical, was ascribed to the Aorta, and it was thought to have only two Branches, tho' it hardly ever fails having three. *Eustachius's* Plates were very serviceable to mend that Mistake. Mr. *Walther* of *Leipzig* gave the first good Description of that Artery, and
Mr.

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Mr. *Winslow* the second. Mr. *Haller*, who confines himself to some Parts only, in order the better to explain them, enters into the most minute Particulars in this Respect; he follows the *Cœliaca* thro' all its Branches and gives a distinct Account of its Communications with the Mesenteric, the Emulgent, the Epigastric-Arteries, &c. and also an Abstract of its Variations.

The last Plate contains two Figures of the Vagina, of its Wrinkles disposed with great Art on two Columns, and of those of the Neck of the Uterus, resembling much the others, and likewise issuing out of two Trunks. These two Figures, especially the smallest, are finished Pieces, and do honour to both the Designer and the Engraver.

Mr. *Haller* intends to give now and then such small Collections of Anatomical Figures. He did not think proper to wait till his *Angiology* be complete. Such great Undertakings are liable to many Accidents, and sometimes by adhering too close to them valuable Materials are utterly lost. Besides, (says the *French Journalist*) Physics still want Materials, the time fit for erecting Buildings being not come yet.

ARTICLE

ARTICLE III.

Abstract of a Letter from Paris on Electricity.

THE Twentieth of *April* last the Abbot *Nollet* read to our Academy a Memoir on Electricity, a Subject now in great Vogue every where. Among the wonderful Phenomena of Electricity, which encrease every Day in Number and are so justly admired, none affords a better Prospect of being usefully applied than the surprizing Commotion felt in the Arms, and very often through the whole Body, when a Vessel half full of Water is held in one Hand, and a Spark of Fire is extracted, with the other Hand, out of the Iron Rod which conveys the Electricity to the Vessel. Mr. *Nollet*, who was acquainted with this Fact by Letters from Messieurs *Muschenbroek* and *Allaman* both settled at *Leyden*, not only repeated it for himself and for a great Number of Persons resorting his Lectures, but has examined it as a Philosopher to whom those Kinds of Experiments are familiar, and this Inquiry made leisurely and with Reflexion was attended with new Discoveries, and led him to very plausible Conjectures on those Causes which

which Nature seems to have, as it were, endeavoured to conceal from us. After a Criticism equally polite and necessary on the Proceeding described by the *Leyden* Gentlemen who have imparted the new Phenomenon, Mr. *Nollet* explains by Facts already known and very judiciously applied, why in this Experiment, the Vessel containing the Water is to be of Glass or China; for what Reason other Matters are not fit for it; why pure and cold Water succeeds the best, and some other Liquors have no Effect; from whence proceeds the Necessity of receiving the End of the electrified Iron Rod into a Body more or less liquid; and why the Effect commonly encreases when the Vessel is of a Figure and Capacity fit to contain a certain Quantity of Water.

This last Fact offers an easy way of moderating, and as it were, graduating the frightful Shock resulting from this Experiment; a Shock to the full Force of which it were not prudent to expose any one of a delicate Constitution, or People whose State of Health requires Caution.

Mr. *Nollet* also lessens this Effect in making several People to share it at the same time: Two hundred Men holding one another by the Hand proved by a general and instantaneous Exclamation, that the Blow is not carried by a Matter moving progressively,

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progressively, but more likely by a subtle Fluid, which is compressed, and which suddenly transmits its Action to whatever it is contained in.

After having found means to lessen the Commotion for People who would try it for Curiosity Sake only, Mr. *Nollet* imagined sure Proceedings to encrease it, if it was necessary, for those who would attempt this Trial by way of Remedy; it naturally occurs to the Mind, that Shocks of this Nature which affect the very sinallest Parts of our own Substance, might restore Motion, when more or less obstructed, to a diseased Part, and Experiments made on several Paralytics electrified give already some Hopes of Success; which however are to be depended upon so far only, as is necessary not too hastily to leave off Attempts of this kind, which may in the End prove advantageous.

But these new Proceedings, which chiefly consist in conducting the Electricity, in favourable Weather, from a Glass Globe of 12 or 15 Inches Diameter through an Iron Bar two Inches Square and five or six Feet long, have excessive Effects, and such as ought to be risked only on Animals of little Consequence, till we know better what we are to fear or hope from them; a small Bird was kill'd in one of them, as if it had
been

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been thunderstruck, and having been opened immediately by a skilful Anatomist the whole fore-part of the Body was found ecchymosed, and the Blood shed in the Chest; There is far, to be sure, from a Bird to a Man, but tho' what kills the one should only incommode the other, it were still rashness to expose him to it.

In these forced Effects, Mr. *Nollet* observed what he had already seen but less distinctly, that the sparks or flash perceived between the Finger and the electrified Iron-bar proceeds from the Encounter and Junction of two Streams of Electric Matter running contrarywise, one from the Iron-bar to the Finger, and the other from the Finger to the Iron-bar.

The Encounter of these two Threads of Matter occasions a reciprocal Repercussion, each carrying its retrograde Action on the Parts of the Body from whence it flows; hence the snap felt and the shock which rises often to the Elbow.

In the *Leyden* Experiment the Repercussion is made at the same time on the two Extremities of the same small Stream of Matter, which reaches from one hand to the other, as it runs through the Body. The Action being double and stronger than in the other Cases, its effect instead of being only a Snap which effects nothing but the Skin,

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instead of a slight shock rising only to the Wrists or the Elbows, proves very often a general and violent Commotion throughout the whole Body, that experiences it; because the small Stream of Matter so struck at the two Ends communicates with a Fluid of the same kind, which is present every where and which penetrates our Bodies as well as all others, through and through.

This Explanation such as it is exposed here, and destitute of its Proofs, looks no better than a System, or a heap of Hypotheses; Mr. *Nollet* did not lay it in that Manner before the Public, tho' he gave it only as a Series of Conjectures, those who followed his Course were convinced that he owed them less to his Imagination than to Experiments nearly decisive, and to well thought Observations, of which I shall give an account as soon as they come over.

For the present I shall only add to the foregoing Letter, a Fact that can be depended upon, as it comes from very good Authority. A Philosopher in *England*, who was repeating Electrical Experiments for a certain number of young Gentlemen that boarded at his House, found in one of those Experiments, that the Electricity constantly stopt at one of the young Gentlemen, and never would go any farther. He put him at several Places in the Row, and still the same

Art. 4. April to Sept. 1746. 35

same Effect appeared: The young Gentleman was no sooner out of the Ring, but the Electrical Experiment succeeded as usual; the very next Day the Small Pox appeared on him, and in three Days he was dead.

ARTICLE IV.

A Letter to the Journalist.

Rev. SIR,

WILL you give a young Author leave to try the Taste of the Public in your Journal? If I shou'd meet with any degree of Approbation, it will give me Emulation to deserve it better: And if my little Labours are disliked, it may prevent the *Scribendi Cacoethes*, and the murder of much innocent Paper for the future. Either way, it must be of Service to me; and if consistently with the credit of your Paper, you can be of use to a Beginner, I am convinced you have too much humanity and good Nature to refuse him.

I have lately read, in the intervals of more regular and serious Studies, Mr. *d'Olivet's* Translation into *French* of *Cicero's* three Books *De Naturâ Deorum*. I recei-

36 *A Literary Journal.* Art. 4.

ved equal Pleasure and Instruction from it : And indeed cou'd not be satisfied with a first or a second reading ; I perused it a third Time with all the Attention I am Master of, and not till then observed, or imagined I observed some little Inadvertencies in that excellent Translator.

They are all of them in Places, by the Confession of every Commentator, of very great Obscurity ; in some of which as he ingenuously owns, he has guessed, rather than translated : And I hope, it will not be thought Presumption, where I imagine his Guesses are unlucky, to substitute one Conjecture to another.

I wish I were at Liberty to ascribe to its true Author a Correction of this Kind, in the very beginning of *the first Book* ; where the *Ingenious Gueffer* substitutes *Clausam* to the Words *Causam i. e. Principium*, and makes the whole Sentence consistent and intelligible. 'Tis as lucky an Emendation, as I remember to have met with ; and tho' I am convinced with Messr. *Bayle*, *Boubier*, and *Olivet*, that it is not strictly necessary, it shews however a happy Talent for Criticism. The old Reading appears genuine to me, and if Mr. *Olivet* had thrown a short Parenthesis into his Translation, it wou'd have appeared, if I mistake not, in the same Light to every Body. The Words are these—

De

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De quâ tam varice sunt doctissimorum hominum tamque discrepantes sententiæ, ut magno argumento esse debeat, causam, id est, principium Philosophiæ esse Scientiam; prudenterque Academicos a rebus incertis assensionem cobibuisse. Mr. Olivet translates, the Diversity, and even Contrariety of Opinions among the most learned Men on this Subject are a convincing Proof, that Philosophy must take its rise from known and certain Principles; and that therefore the Academy is in the right finding nothing but uncertainties advanced, prudently to withhold its Assent. This must be Cicero's Meaning, if the Reading is admitted; and I have no intention to object to it. But it would in my Apprehension have been plainer, had he considered and expressed, that by the word *Philosophy*, Cicero means a System, a connected Scheme of Tenets, dogmatically asserted and defended, which was the only thing the Academy impeached. The Sense is clear, if this Observation is attended to. Diversity of Opinion is certainly a Proof, that Men shou'd know before they dogmatize, and that to erect conjectural Systems without Evidence is building without Foundations.

In the 251st Page, I quote from the Second Edition, there is a Passage, which Mr. Olivet translates literally and without Amendment,

ment, which I think is visibly corrupted. *Pronœa vero si vestra est, Lucili, eadem; requiro, quæ paulo ante, ministros, machinas, omnem totius operis designationem atque apparatus: sin alia est, cur mortalem fecerit mundum, non, quemadmodum Platonius Deus, sempiternum.* Thus it stands in all Editions, and thus it is generally punctuated. It means, if the reading is correct, that, supposing the Pronœa of the Stoics the same with Plato's God, the Objections already urged against the one lay equally against the other: Supposing them different Principles, that the stoical Hypothesis was liable to a new Objection, and their Pronœa to be censured for making a perishable World. I imagine Cicero personating Velleius could not possibly say either. He would scarce observe with so much Emphasis, that the same Objections lie against the same Positions: Much less would he charge the Stoics with Absurdity, for differing from Plato in a Point, which he had just exposed with all the Raillery and Satire he was Master of. A slight Change in the Punctuation, which I consider as nothing, and an easy Alteration in one Word, which I do not make much of, will render the Whole consistent. *Pronœa vero, si vestra est, Lucili; eadem requiro, quæ paulo ante — Sin Illius est; Cur Mortalem fecerit mundum —* As to Providence,

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dence, if it be a Principle of your own, do you answer the Question, I asked *Plato*—What Instruments did it make use of in the Creation of the World? If it be the same, why do their Operations differ? For you suppose the World perishable, which he has made Eternal. It is a proper Observation, that the same Objections affect both Tenets equally, tho' you suppose them different; and a Question to the Purpose, why you recede from a Philosopher in one Particular, when you adopt his Principles.

In a Translator of deserved Reputation every little Slip is worth observing. I suspect Mr. *Olivet* has mistaken the Sense of *minimâ ex parte* in the 355th Page. He renders it, in the least Part of our Body. I believe it ought to be in the lowest degree. The Words are—*Quodque in nostro corpore, si minimâ ex parte significetur, molestum sit; cur hoc idem non habeatur molestum in Deo? Velleius* speaks of the Rotation of the World, considered as a God, which he argues must be troublesome to him, as it would be to us, *si minimâ ex parte in nostro corpore significetur*, if we experienced it in the smallest Part of our Body, says Mr. *Olivet*; if we felt it in the lowest Degree, says the Original, if I mistake not. *Significetur* is taken in the same Sense in both Translations, if it were signified to us, or if the Perception of this uneasy State

were conveyed to us : But in the one, *minimā ex parte* makes no Image. We do not conceive Rotation in the minutest Parts of our Body as troublesome ; but we well know, that we grow giddy by turning round for any Time, tho' slowly. If I mistake not, the giddiness incident to this kind of Motion is alluded to before, where *Velleius* asks, *Ubinam Mens Constans*, in the rapid whirling of your God ?

In the same Page, a little lower, there is a Sentence, which Commentators have despaired of ; and Mr. *Olivet* gives it up among the rest ; and tho' he has judiciously discovered something of the meaning of the Writer, he owns himself however at a Loss to draw it fairly from the Words. *Tales—aquam dixit esse Initium rerum, Deum autem eam mentem, quæ ex aquâ cuncta fingeret. Si Dii possunt esse sine sensu & mente, cur Aquæ adjunxit, Si ipsa Mens constare potest vacans Corpore ?* 'Tis *Velleius's* Objection in the latter Member of the Period, which has puzzled the Learned not a little. Mr. *Olivet* translates it thus, Why does he join these two Principles together, if either the Gods can be without Intelligence, or Intelligence can exist without a Body. *Velleius's* Meaning is still stronger, and fairly expressed, if I mistake not. I would alter the Punctuation and read thus, *Si Dii possunt esse sine sen-*
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fu & mente, cur Aquæ adjunxit? Si ipsa Mens; Conflare potest vacans corpore. Why two Principles? If Water can be the *Initium rerum*, or a God without Feeling or Intelligence, why does he add a Mind to it? If the Mind itself can be a God, it may be so without a Body. The Mind is needless in the first Case, and Water in the latter.

I must desire your Indulgence for one Observation more. The Place lies just under my Eye, and is allowedly obscure. It begins at the last Line of the 357th Page, and ends with the second of the 360th. Whether Mr. *Olivet* and I are agreed as to the Construction of it, I am not entirely satisfied: He has preserved in one Expression of Importance all the Obscurity of the Original by a literal Translation; and seems to adopt Mr. *Boubier's* Note upon the Place, who declares it unintelligible, without some Amendment in the Text: And yet, from his Illustrations on the Doctrine of *Anaxagoras*, inserted in his Theology of the *Grecian Philosophers*, I am perfectly convinced that we are agreed as to the Sense. It will therefore be worth while, since he has not observed, or else neglected it, to shew that the grammatical Construction of the Words naturally requires that Sense, and that the Text stands not in need of Emendation. *Anaxagoras primus omnium rerum descriptionem & modum*

modum mentis infinitæ vi ac ratione designari & confici voluit : In quo non vidit, neque motum sensui junctum & continentem in infinito ullum esse posse ; neque sensum omnino, quo non ipsa natura pulsa sentiret. To make this unintelligible Sentence, as he is pleased to call it, capable of a grammatical Construction, Mr. Boubier has recourse to a Quotation of it in St. *Augustin*, and upon the Strength of that Authority changes *infinito* into *infinitum*, and adds *tota* between the Words *non* and *ipsa*. In my Opinion, the Alteration is greatly for the worse, and the Addition needless. 'Tis much harder to conceive the Connexion of *Velleius's* Argument, if you translate, *there can be no Infinite Motion*, than if you take the Words naturally, and as they lie, *there can be no Motion in an Infinite Being* ; which is an undeniable Truth undoubtedly, and upon *Velleius's* Principles an irresistible Proof, that it cannot have Perception ; Motion being inseparably linked and essentially connected with Perception, joined and continuous or co-extended with it. I have said that I am inclined to think the Addition of *tota* needless : My Reason is that I very much suspect, that by *Ipsa Natura Velleius* understood the material World, the Work itself of the supposed Infinite Mind ; and then *tota* is out of Place : For the Objection is as strong, if you only
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say that the material World must be sensitive, as if you said with Mr. Boubier, that the whole material World must be so.

In the Sequel of this Sentence, Mr. Boubier has from the same Quotation of St. Augustin furnished us with a more valuable Emendation. The Words are, *Deinde si mentem istam quasi animal aliquod esse voluit, erit aliquid interius, ex quo illud animal nominetur: quid autem interius mente? Cingatur igitur corpore externo. Quod quoniam non placet, aperta simplexque mens, nullâ re adjunctâ, quæ sentire possit, fugere intelligentiæ nostræ vim & notionem videtur.* Instead of *quæ sentire possit*, that excellent Critic has adopted *quâ sentire possit*, which is plainly the true Reading. For Velleius's Argument is a Dilemma; either this infinite Intelligence has an Organ of Perception, or it exists *nullâ re adjunctâ, quâ sentire possit*, absolutely without an Organ: The latter Supposition is entirely repugnant to our Notions; and the first makes the Mind an Animal, composed, like other Animals, of an Organ of Perception, and an internal Principle, to which this Organ is subservient: And, when carefully considered, ends in a manifest Absurdity on the one hand, or as manifest a Contradiction to his Tenets on the other; for an Organ exterior to the Mind must be a Body certainly, which he refuses to ascribe to;

44 *A Literary Journal.* Art. 4.

to it; and if it be itself the Organ, it must be so to some interior Mind. I hope what I have hitherto observed has thrown some light on this difficult and perplexing Passage; however, I shall take the Liberty to add an entire Translation of it.

Anaxagoras was the first, who ascribed to the Intelligence and Energy of an infinite Mind the Design and Execution of the beautiful Plan of the Universe; not observing, that in an infinite Being there can be no Perception, because there can be no Motion, which is essentially requisite to Perception, and necessarily co-existent with it; nor yet, that supposing infinite Perception possible, every Thing must be percipient, and the material World, the Work of this infinite Mind partake of it, as well as the Agent or Workman. Besides, this infinite Mind if it be an Animal, as one would think he meant, must either be itself the Organ of its own Perceptions, and have an interior Principle, to which Impressions are conveyed—that is, a Mind within a Mind, something interior to the inmost Principle; or it must have an Organ of Perception exterior to itself, that is in other Words, a Body; but which *Anaxagoras* will not allow it: Or if it is not an Animal, but divested of all Organs, it remains a pure and naked Mind, which

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which is quite out of the Road of our Ideas,
and fairly beyond our Comprehension.

I have many Observations of the same
Kind to communicate to you ; if I find these
are relished by your Readers. You see I
have gone but a short way, not above 30
Pages, in my Criticisms on this excellent
Translation ; and I should resume the Sub-
ject where I leave it with great Pleasure,
were I called upon by the Approbation of
the Public.

I shall end this Letter by confessing very
frankly, that, if I have any where correc-
ted Mr. *Olivet*, it is certainly owing
to himself. 'Tis by the Light I have bor-
rowed from his Writings, that I have been
able to observe his Mistakes, if so be they
are really his, and not my own. The latter
is by much the more likely Supposition, and,
notwithstanding the Partiality in his own Fa-
vour, natural to every one who writes, that
which I at present most incline to,

I am, Revd. S I R,

Trinity College.

Your humble Servant.

ARTICLE

ARTICLE V.

ΔΙΟΔΩΡΟΥ ΣΙΚΕΛΙΩΤΟΥ

Βιβλιοθήκης Ἱστορικῆς τὰ συζήμενα.

That is to say,

The Historical Bibliotheca of DIODORES SICULUS, with Laur. Rhodomanus's Version; the whole corrected on the MSS. by PETER WESSELING; who has added the Annotations of H. Stephens, L. Rhodomanus, F. Ursinus, H. Valesius, J. Palmier, and his own, with very large Indexes. Fol. 2 vol. Amst. 1745. (a)

This Edition of *Diodorus Siculus* hath been long wish'd for, and is said to answer the Expectation of the Learned World.

D*iodorus Siculus* was born in a City of Sicily, called *Agyrium*, (now *S. Filippo d'Argirone*) whose religious Ceremonies and Antiquities he has given an exact Description of (b), in token of his Love and Gratitude. He lived under *Julius Cæsar*

(a) *Bibliothèque raisonnée.* Tom. xxxvi. p. 104.

(b) *Diod. Sic. Lib. iv. c. 24.*

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far and *Augustus*, and being extremely fond of History, he applied closely to the reading of it, and collected into one Volume the Abstracts he had made out of almost an infinite Number of Writers. He was about thirty Years at this Work, and did not publish it till he had learned the *Latin* Tongue, and travelled (c) thro' the greatest Part of *Europe* and *Asia*.

He divides his Universal History into XI. Books, containing what happened from the very beginning of the World, down to the beginning of *Julius Cæsar's* War against the *Gauls*, that is, as he himself says (d), to the first Year of the 180th Olympiad. The most tiresome Part of his Work is what concerns the absurd Opinions and puerile Fables of the *Egyptians* and of the other Nations, which he most carefully gathered up, thinking them of Service to the Knowledge and Illustration of Antiquities. He afterwards disposes, according to the order of Years, the most memorable Events of the Empires and Cities of *Asia*, of *Africa*, and of *Europe*, exactly mentioning both the Olympiads and the Names of the *Athenian* Archons and of the Roman Consuls. We might think that he spoke also of the Reign of *Augustus*, since Patriarch *Photius* (e) gives, in his Bibliotheca,

(c) Lib. I. c. 5 & 44. (d) Ibid. & cap. 5. (e) Biblioth. Cod. ccxiv. Edition of *Rouen*.

ca, Abstracts of the civil War between *Pompey* and *Cæsar*, of the tragical End of the latter, of the Triumvirates of *Cæsius's* and *Brutus's* death, and of the unhappy Quarrel between *Anthony* and *Augustus*; but there is great Room to suspect that the good Patriarch added all this, out of his own head, to the account *Diodorous* gives in his 37th Book of *Marius's* War, where he had no occasion to relate what is found in *Photius*, unless it was by way of Digression (*f*), which is a fault he is very seldom guilty of.

This Work is quoted under different Names by the Authors that made use of it, as was proved by *Henry Stephens* in his Dissertation, which is placed here after Mr. *Wesseling's* Preface. But it is certain that *Diodorus* gave it the Name of *Historical Bibliotheca*, a Title much liked by *Pliny* (*g*), and a very proper one, the most part of Historians being contained in it as in a Library, and some copied out almost Word for Word, such as *Agatharchides*, *Ctesias*, *Dionysius the Milesian*, *Posidonius*, *Callisthenes*, *Theopompus*, *Clitarcus*, and especially *Polybius* as well as several others. This Mr. *Wesseling* (*h*) hath proved in several of his Annotations. He hath also taken care to give

(*f*) See Mr. *Wesseling's* Annotations, Tom. II. p. 541.
 (*g*) Præf. Hist. Nat. (*h*) Tom. II. p. 544.

give an Index of the Authors mentioned by *Diodorus*, which Index would be fuller, if *Diodorus* had not undergone the fate of *Polybius*, of *Livy*, and several others whose writings are partly lost, to the great prejudice of the Republic of Letters and of History. Out of XL. Books which *Diodorus* wrote, the first five are the only complete ones; the five following, which according to the Authors (*i*) Scheme, contained the Antiquities of the *Assyrians*, *Chaldeans*, *Persians*, *Phœnicians*, and other Nations, are all lost, except a few Fragments. The ten following Books escaped indeed, but suffered much from Copyists (*k*), or through other accidents, and all the others are utterly gone. There was a rumour, it is true, in the sixteenth Century, that the Books immediately following the (*l*) fifth had been found and seen; some even went so far as to affirm that the whole XL. Books were preserved either in *Sicily*, or at *Constantinople*; but all these hopes are vanished, and from repeated and most exact Enquiries nothing results but the discovery of a few Scraps, which only serve to encrease our concern for the loss of such valuable Monuments of Antiquity.

VOL. IV. PART I. D *Diodo-*

(*i*) Epist. 401. Lib. iv. Scaliger. (*k*) Vid. Lib. xvii. c. 84. & L. xviii. c. 44, &c. (*l*) *Honrad Gesner* in his *Univ. Library* p. 207. *Simler* Epitom. Biblioth. p. 45.

Diodorus's Bibliotheca always was in high repute among the Connoisseurs. It is written in an easy, natural, and elegant Stile, and contains Historical Facts from all Times, of every Kind, and settled in a pleasing Chronological Order. Mr. *Wesseling* also judiciously observes, that it bespeaks every where a great Love of Truth, agreeable to the noble Character *Diodorus* (*m*) had given of History in general, that it is the Priestess of Truth and, as it were, the head of Philosophy; never omitting the opportunity of bestowing due Praise (*n*) on them who had tendered eminent Services to their Country, nor of mentioning Crimes (*o*) and the Misfortunes brought upon those that committed them; and it is worth while taking Notice that tho' the Author was unacquainted with the Principles of Revelation, yet he never ascribes to chance the great Revolutions and Calamities he mentions, but to the sole Providence of God, according to the honourable Title he gives a true (*p*) Historian, calling him a Minister of the Divine Providence.

For all these Qualifications, was *Diodorus's* Bibliotheca much esteemed by every Body, but especially by the Fathers of the Church, *Justin Martyr*, *Julius Africanus*; and *Eusebius*

(*m*) Lib. I, c. 2. (*n*) Lib. xiv. c. 1. 88. (*o*) Lib. xvi. c. 56. (*p*) Lib. I. c. 1. xv. c. 48.

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sebius made use of it to settle the Chronology and prove the novelty of the World, as also to confute the absurd *Egyptian, Chaldean, Phenician, and Greek Theology*. *Cy-ril (q)* of *Alexandria* made it serve to the same Purpose, though perhaps with less Candour and Probity. *Theophilactus Simocatta (r)* pursued the same Scheme, but it is hard to say whether he acted the cunning Man, or the Plagiary, when he inserted, Word for Word, in his *Maurician History*, *Diodorus's* fine and learned Dissertation (*s*) on the Sources of the *Nile* and its Increase, without making the least mention of him. We may say much the same thing of *Joseph Scaliger*, who having published (*t*) a Dissertation on the *Olympiads* left it to others to guess, whether he had composed it, or taken it out of some MSS. some have imagined that that Description had been first made by *Aristotle (u)*, that it was afterwards enlarged by *Eratosthenes* the *Cyrenian*, and continued by *Pblego Trallianus* and by *Julius Africanus*. But others are of a different Opinion, and with these the *French Journalist* joins; he thinks that some small part of it is taken from the Annotations of the

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Critics

(q) Lib. I. contr. *Julian*. p. 15. See Mr. *Wesseling's* Note on L. I. c. 93. p. 105. (r) Lib. VII. (s) L. I. c. 37. & following.

(t) *Thefaur. Tempor.* pag. 317.

(u) *Theoph. Sigef. Bayer, Histor. Regni Bactriani*, p. 50.

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Critics on *Dionysius of Halicarnassus's* Epistle to *Ammaeus*, and the best part from *Diodorus's* Bibliotheca ; especially what is read in *Scaliger*, from the first Year of the 75th Olympiad to the third Year of the 119th Olympiad, on the History of Greece and the Succession of Kings, Princes and Tyrants. To prove this he says, that *Scaliger* faithfully transcribed *Diodorus's* Mistakes, and among others, he relates two, a Chronological one, and another of a Copyist. The Chronological Mistake is at the first and following years of the 94th Olympiad, where *Scaliger* gives three Years to the Reign of the thirty *Athenian* Tyrants, which is a mistake of *Diodorus* (w), who made it last too long. The Copyists fault is found at the third Year of the 95th Olympiad, at which Time the Dithyrambic Poets, *Philoxenes*, *Timothy* the *Philelian*, *Tbelestus* of *Selimunta* and *Polyides* flourished. That *Timothy* was a *Milesian* by Birth ; but as all the ancient Editions (x) of *Diodorus* call'd him *Philelian*, that fault with several others crept into *Scaliger's* Work.

Whatever Reputation *Diodorus* hath obtained among the Learned, he did not always remain in the undisturbed Possession of it. *Lewis Vives* hath insisted upon it, that nothing
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(w) See Mr. *Wasseling*, Lib. xiv. c. 33. (x) Lib. xiv. c. 47.

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can be more childish than this Bibliotheca, no doubt on account of the Fables which the five first Books are stuffed with. *John Bodinus* went further yet, having animadverted upon *Diodorus's* Stile, and peevishly upbraided him with the errors he committed in comparing the *Roman Fasti* with the Olympiads. This double Accusation was confuted by *H. Stephens*, *L. Rhodomanus*, *G. J. Vossius*, and *D. Wbear*, whose Dissertations are inserted after Mr. *Wesseling's* Preface. They say that *Diodorus* could not describe the Antiquities of so many Nations without mentioning their fabulous Accounts. The Observation is just, and yet it solveth not the Difficulty, for he might have laid aside most part of those Fables, especially those he extracted out of *Jambulus* who was a great Liar (y), and out of (yy) *Clitarcus*, * *Theopompus*, and *Timæus*; and his Work, tho' not so voluminous, (which one would think is the aim of Historians) his Work, I say, would have been incomparably more useful and entertaining; besides, was he not at least obliged to distinguish what he thought true from what he judged to be fabulous? And yet this is what he very seldom doth; a

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fault

(y) Lib. II. c. 55, &c. (yy) *Clitarchi* probatur ingenium fides infamatur. *Quintil.* Lib. x. c. 1. * Vide *Cle-*
magt. *Alex. Strom.* Lib. I. pag. 269.

fault which it were to be wished had not also been committed by several and perhaps the greatest number of the succeeding Historians. As for *Diodorus's* Stile, though it is not to be compared to the *Athenian*, yet it is far from deserving the severe Censure passed upon it, that it is very like *Polybius's*; and *Photius* (z), who was much better acquainted with the *Greek* Tongue than *Bodinus* could be, does not disapprove of it. Besides Mr. *Wesseling* thinks that many faults are charged to *Diodorus's* account which belong only to his Copyists, and that several others are wrongly alledged as such (a), as is in many places proved by that Commentator. What is objected against *Diodorus's* account of the *Roman* Fasti, may also be easily cleared up by this Observation, that the *Greeks* and the *Romans* did not agree about the year of *Rome's* Foundation, as was fully proved by *Hen. Dodwell*; and it is known that *Cato*, *Varro*, the Fasti of the Capitol, and *Fabius Pictor* have assigned each a different Year for that Event. This Subject is very handsomely treated in a learned Dissertation from Mr. *John Christ. de Jordan*, placed at the End of the 1st Vol. of this Edition of *Diodorus*, and in which his Chronology is set in a fair Light.

Vincent.

(z) *Biblioth. Cod. LXX. p. 103.* (a) See Mr. *Wesseling's* Annotat. on Lib. XI. c. 48 & 79. Lib. XII. c. 4 & 55.

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Vincent. Opsopæus was the first who published Part of *Diodorus's* Bibliotheca, at *Basil* in the Year 1539, the Greek only. *Janus Pannonius* Bishop of the five Churches in *Hungary*, and a tolerably good Poet, had given this Copy to *John Brassicanus* who communicated it to *Opsopæus*; but it contained only five Books ill transcribed, viz. the 16th the 17th, the 18th, the 19th, and the 20th. But the greatest Service *Diodorus* received was from *Henry Stephens*, to whom the Republic of Letters is so much indebted. He not only reprinted the Books published by *Opsopæus*, but added to them all those he could recover, viz. the 1st and the four following and gave out the whole at *Paris* in the Year 1559. This Edition was illustrated with his own Annotations, in which he explained his Author and cleared him from several Faults of Copyists, as was his Custom. But these Annotations were few, and written in haste, as he (*b*) owns it himself. Had he enjoyed more Leisure and been able to discover better MSS. his known Sagacity would have enabled him to do much better. However this Edition did him great honour, and with Reason. He also published at *Paris* in the Year 1567, and

among *Polemo's* and *Himerius's* Declamations, a considerable Fragment of two young *Messenians*, *Cleonidas* and *Arisomenes*, tho' he did not know it was *Diodorus's*.

After *Stephens* came *Fulvius Urfinus*, a Man well versed in that kind of Literature. He printed at *Antwerp* and by *Plantin*, in the Year 1582, the *Eclogues* of the *Embassies*, several of which were taken from *Diodorus's Bibliotheca*. *David Hoeschelius*, who was not inferior to *Urfinus* either in point of Learning, or of Diligence, published sometimes after, that is, in the Beginning of the last Century, the Books XXI. XXII. XXIII. XXIV. XXV. and XXVI. but much spoiled and adulterated (c). They had been brought from *Italy* to *Augsburg*, by *Richard Thompson* a learned *Englishman*. *L. Rhodomanus* published afterwards all *Diodorus's* Works which could be found, except *Urfinus's* *Eclogues*, probably because he had never seen them.

Mr. *Henry Valejus* having received from Mr. *Nic. Fabr. de Peyresc* the Chapter of *Virtues and Vices*, taken out of the *Abstracts*, which the Emperor *Constantine Porphyrogenetes* had made from ancient Authors, printed it at *Paris* in the Year 1634; and did a great Service to *Diodorus*, having taken care

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(c) See *Sylogus Epistol. P. Burmanni*, Tom. ii. p. 354.

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to clear up those Instances of Virtues and Vices which had been taken from him.

Poggius de Bracciano was the first who attempted in the fifteenth Century to translate *Diodorus* into *Latin*. The five first Books were dedicated by him to Pope *Nicholas* the Vth, a Lover of Sciences and Protector of the Learned; but this Translation is very faulty, and in some places most absurd, and argues a great Ignorance in the *Greek* Tongue. For Instance, *Diodorus* says of the Course of the *Nile*, that it *spreads far and wide* (d). Καὶ ἐφ' ἡμεῶν ἰσχυρῶς, *cum sub longo spatio evagatus esset*. *Poggius* having found in his Copy ἰσχυρῶς in one Word, as it is commonly in all Manuscripts translated into *Latin*, *Usque ad locum Ephicanum nomine*. In another place he renders πόλιν ὀχυρῶς, by *the City of Ocbyra in Sicily* (e), whereas he ought to have said, *a well fortified Town*. He even created the Land of *Andragathia* (f) on the Borders of *Italy*, and deceived *Abraham Ortelius*, who inserted this Land in his *Thesaurus Geographicus*, having himself mistaken the Meaning of the Word ἀνδραγαθία. These Blunders, and several others of the like nature, were smartly taken up by *P. Leopard* (g).
Through

(d) Lib. i. c. 32. p. 47.

dat. lib. i. c. 4.

Messelingii.

v. c. 7, &c.

(e) Vid. *P. Leopard* Emen-

(f) *Diodori* Lib. xxii. p. 268. not.

(g) Emendat. lib. i. c. 3, 4. ii. c. 9.

Through another Mistake *Poggius* made six Books out of five. It is true that *Diodorus* himself had divided the first Book into two Parts, as well as the seventeenth, and several others, perhaps because they were too long ; but it was entirely against his Intention that *Poggius* divided into two Books the two Parts of the first Book ; and tho' this Mistake was taken notice of by *Stephen Rhodomanus*, by *Vossius* and others, nevertheless *Diodorus's* second (*b*) Book is still quoted instead of the first, and the sixth instead of the fifth.

After *Poggius* the 11th, 12th, 13th, and 14th Books were also translated, by way of Paraphrase, and by an Author unknown till now, but whom Mr. *Wesseling* has shewn, on the Faith of a Manuscript kept at *Florence*, to have been *Aeneas Sylvius*, afterwards Pope *Pius* the II^d. The fifteenth Book was translated by *Mark Hopper* of *Basil* ; the sixteenth or seventeenth by *Bartholomew Cospe* of *Bologna*, sprung as is supposed from the Family of *Cospes*, who are noble *Bolonese*, and are often mentioned by *Cæsar Malvasia* (*i*). The Translation of the three last Books, viz. the eighteenth, nineteenth and twentieth, is commonly ascribed to *Sebast.*

(*b*) See *Le Clerc* Histoire de la Médecine, Part iii. l. iii. p. 712.

(*i*) *Marmora Felsinea*, Sect. ii. p. 49.

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bast. Castalio, a Man well vers'd in the Greek Letters, but it is perhaps without Foundation; at least in the *Basil* Edition the eighteenth Book only is mentioned as his. *Anth. Teissier* (*k*) charges the Translation of those same Books to *Andrew Dudithius's* Account, a Man well known by his Learning and the Adventures of his Life; but it is a Mistake, for it plainly appears by *Quir. Reuter* (*l*), that he only attempted but never went through that Work.

These are the ancient *Latin* Versions of *Diodorus*, which were carefully collated with *H. Stephens's* Greek Text, and corrected in several Places, by *John James Grinaeus*, a Divine of great Virtue and Learning, at *Basil*, in the Year 1578. Soon after this Edition came *L. Rhodomanus's* new Version. He had reaped great Honour from a Translation into *Latin* of the Fragments of *Agatharchides* and *Memnon*, published by *H. Stephens*, and from some (*m*) Greek Verses, in which Composition he excelled. For that Reason *H. Stephens*, *Jos. Scaliger*, *David Chytraeus*, and several other learned Men prevailed on him to undertake this Work, which he accomplished after great Labour, and published it with

(*k*) *Eloge des hommes savans*, Tom. iv. p. 42. (*l*) *Vita Dudithii*, p. 13. (*m*) *Car. Hen. Langii* Comment. de vita *Rhodmani*, c. 2. & *Georg. Lizetii* Hist. Poet. Græc. German. p. 145.

with the *Greek Text* at *Hanau*, in the Year 1604. He followed in this Edition *Stephens's Greek Text*, having had himself no Manuscripts; yet he happily corrected several places which had been corrupted by Copyists; and to be sure he would have done better, had he not been deprived of the Assistance of Manuscript Copies. His *Latin Version* is not bad, tho' several Learned found great Fault with some places of it. He revised and divided it into Chapters for the sake of more Ease to his Readers, and reprinted it at *Hanau* in the Year 1611.

Ever since, *Diodorus's Bibliotheca* was almost entirely forgotten, whilst other Writers were reprinted with new Improvements, for which Reason it rose to a very considerable Price. Some Learned, it is true, had promised a new and better Edition of it; among others, *Jos. Vassus*, *Francis Dionysius Camusat*, and the Abbot *Terrasson*, generally known by his *French Translation* of some Books; but their Schemes and Attempts failed, either through Death or some other Accidents; at last this Work was happily undertaken and perfected by Mr. *Wesseling*.

It is proper now to give some Account of what Assistance and what Manuscripts the Author had for this Edition, since it is a Thing decided among learned Men, that
without

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without Manuscripts there is no expecting a good new Edition of any Author either *Greek* or *Latin*. He had the Papers of late Mr. *Camusat*, containing various Readings taken from the Manuscripts of *Coislin*, and the two Manuscripts of *Clermont*; the former which is of the fifteenth (n) Century, and the very best of those Mr. *Camusat* had seen, contains the five first Books, and from the eleventh to the fifteenth; the two Manuscripts of *Clermont* contain each the first five Books. That which Mr. *Wesseling* calls the first of *Clermont* is excellent, having been written at the latter End of the twelfth Century, and being the same *H. Stephens* made use of: The second of *Clermont* is of a later Date, having been written towards the latter End of the fifteenth Century by one *Bartholomew* (o). Mr. *Wesseling* had also mark'd all the various Readings of another Manuscript of *Clermont*, containing the eleventh Book as far as the fifteenth, and of a Manuscript of the King's Library, containing the seventeenth Book down to the twentieth. Afterwards he got, through Mr. *L. Ant. Muratori's* Politeness, the various Readings of a Manuscript of *Modena*, a modern one it is true,

(n) *Montfaucon* Biblioth. Coisl. p. 213, 218.
Palaeogr. l. i. c. 3.

(o) *Idem*.

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true, being written by *Mich. Apostolius* (p) in *Candia*, where he struggled with Poverty after the taking of *Constantinople*, but transcribed from an ancient and good Manuscript. He had also from the Library of *Leyden*, by means of Mr. *Burman*, a Collation made by *Is. Casaubon* with the Edition of *Basil*, and some Manuscript Annotations from *Jos. Scaliger* and *Is. Vossius*. Mr. *Camusat* might have had all these Helps for his new Edition, and perhaps more also from the King's Library; for besides the Copy already mentioned, they keep there four other Manuscripts of *Diodorus*; the first containing the five first Books; the second, the eleventh and the four following; the third, the same Books, with the sixteenth and seventeenth; and the fourth, the seventeenth down to the twentieth. None of them, it is true, is of any great Antiquity; yet they are not unserviceable, being all transcribed from good Originals. Mr. *Wesseling* has got the various Readings of all these Manuscripts by means of Monsieur *de la Barre* at *Paris*.

Italy afforded the Editor greater Assistance yet: He is indebted to Messieurs *Ph. Mar. Conti* lately made Cardinal, and *Jos. Sim. Asseman*, for the various Readings taken from
four

..(p) See the Annot. of Book v. p. 400. of *Diodorus*.

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four Manuscripts of the *Vatican Library*; the first of which, six hundred Years old, contains the first five Books; the second, five hundred Years old, has the same; the third, three hundred Years old, has the eleventh to the fifteenth; and the fourth, of the same Age, has the five last Books. He also received from *Venitia* through the Care of Mr. *B. Cangophilus*, the various Readings from the eleventh Book to the twentieth, taken from *St. Mark's Library*, and those of the five first Books taken from a Convent of White Fryars called *St. John and St. Paul*. The Libraries at *Florence* also afforded something by means of Mr. *A. Cocchius*; and the Author would have received more, had not that Assistance been very tedious; but what he regrets most is, that he never could have the Collation of the Manuscripts kept in the Emperor's Library. He had received some various Readings taken from it by the Librarian Mr. *Garelli*, at the Instance of his Excellency Count *Ublefeld* then Ambassador Plenipotentiary from his Imperial Majesty to the *States General*, but Mr. *Garelli* died since, Count *Ublefeld* was sent Ambassador to the *Porte*, and afterwards placed at the Head of all her Imperial Majesty's Councils; and now People's Attention at *Vienna* is so much taken up with Politics, that they have none left for polite Literature. This Manuscript, containing the five first Books, is the

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the very best of those of the eighth and ninth Century; at least the Learned at *Vienna* do think so, tho' Father *Montfaucon* (q) who had seen it at *Naples* before it was brought to *Vienna*, had not the same Opinion of it.

Now here is the way Mr. *Wesseling* proceeded to give a better Edition of *Diodorus*. He corrected the *Greek* Text on the Manuscripts, having taken off several Glosses added by Copyists, and placed them among the various Readings. He preserved *Rhodomanus's* Version, but corrected it wherever the *Greek* Text had been rectified on the Manuscripts. He divided both the Text and the Version into Chapters, according to *Rhodomanus's* second Edition; and in order to render this Edition more convenient for those who till now have used *Stephens's* or *Rhodomanus's*, he inserted into the Margin the Pages of these two Editions; the Pages of the former at the exterior Margin, and those of the latter at the interior Margin. At the bottom of each Page he hath placed the various Readings, not only those he approves of, but also the dubious, and specious, and even those that are rejected, that every body might pass his Judgment upon them. The Annotations, which are numerous throughout the whole Work, are designed, either to account

(q) *Diar. Ital.* c. 21. pr 310.

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count for the Alterations made in the Text, or to explain Ways of speaking peculiar to *Diodorus*, or to remove Difficulties concerning ancient Ceremonies, and especially concerning Chronology and History.

The Observations and Annotations of other learned Men also were not neglected. Whatever Remarks had been made by *H. Stephens* and *L. Rhodomanus*, they are to be found here. To these were added *James (r) Palmier's* Annotations and some others taken from *Jensius's (s)* Letter to the celebrated *Grævius*; as also some Annotations from *Jos. Scaliger* and *Is. Vossius* which had not been published. *F. Urfinus's* Annotations which came too late from *Rome* to be inserted among the others, are placed in the *Addenda*, as well as *Mr. de Jordan's* Dissertation on *Diodorus's* Chronology.

The whole is divided into two Tomes; the first ending with the fourteenth Book; and the second containing the fifteenth Book down to the twentieth, and the Abstracts and Annotations of *Rhodomanus*, *Stephens*, and *F. Urfinus*. The Fragments which were collected from all Parts by *Mr. Wesseling* come after; among which there is an excellent one from *Cleonnides* and *Aristomenes*,

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(r) Exercitation. in opt. Græc. Author, p. 96.

(s) Lektion. Lucianæ, p. 397.

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which is here restored to *Diodorus* on the Faith of the *Vatican Manuscript* after *J. Vossius* and *L. Boivin*; and another, not less remarkable, of the Division of *Macedonia* into four Regions after *Perseus's* Overthrow. Mr. (t) *Wesseling* knows that the Learned commonly ascribe it to *Dexippus* (u), but he insists upon its belonging to *Diodorus*. To all this he added that Historian's Letters, which had been first published by *P. Carrera* (w). Though he knows them to be spurious and absurd, yet he would not neglect them, lest this Edition should have been reputed defective on that account. Seven Indexes close the whole Work. The first has the Authors quoted by *Diodorus*; the second is geographical; the third contains all the things treated of in this *Bibliotheca*; in the fourth are the *Athenian Magistrates* or *Archons*, each of them presided one Year; the fifth mentions those who obtained Prizes at the *Olympic Games*; the sixth is for the remarkable *Greek Phrases* and Words; and the seventh for the Authors illustrated in the Annotations.

[To be continued.]

ARTICLE

(t) See his Annot. on Tom. ii. p. 637 and 642. (u) Notit. Biblioth. Vindob. p. 196. (w) *Thesaur. Antiquit. Sicil.* Tom. x. p. 394. & *Fabricii Biblioth. Græc.* Tom. xiv.

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ARTICLE VI.

HISTOIRE & DESCRIPTION generale de la
NOUVELLE FRANCE, &c.

That is to say,

The History and general Description of NEW FRANCE, with an historical Journal of a Progress made, by the King's Order, through North America, by Father de CHARLEVOIX a Jesuit, 12mo. 6 Vols. with Cuts and Maps, Paris 1744.

THIS is one of the most valuable Books published these several Years past. Father *Charlevoix* is a good Writer, and already well known by his Histories of *Hispaniola* and of *Japon*, and I think this to be far more valuable than the others. Besides the Stile, which is quite agreeable to his Subject, the Account he gives of the Country in *New France* appears to me to be very exact, and his Description of the natural Curiosities there is delightful. He was very well qualified for his Undertaking, being an able and curious Observer; and the Commission he had from the King, joined to other Advantages as a Jesuit, having procured him all the

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Informations and Assistance the *French* Inhabitants of that Country could give him, and a free Access every where. The historical part of his Work also deserves Attention, being chiefly taken from authentic Memoirs transmitted to Court and to the Trading Companies in *Old France*, or preserved in the Archives of *Quebec*; and I believe his Veracity may be depended upon, where he was not byassed by Prejudices in favour of his Countrymen, or of the Society he belongs to. All Nations are, more or less, partial to their own Country; but I believe Jesuits may, without Breach of Charity, be thought more so, as they are, by Principle, less cautious against any Temptations of the Kind, and by Practice more used to the utmost Dissimulation. Accordingly, whenever Father *Charlevoix* mentions Quarrels between the *English* and the *French*, he never fails representing the former as being in the wrong, and the latter as surprizingly equitable, generous and brave. Every Jesuit-Missionary is a *Saint* of the first Rank, and their Sufferings for Religion-sake might be compared to, if not exalted above, those of the first Christian-Confessors and Martyrs. The Descriptions he makes of the inexpressible Tortures several of his Brethren were exposed to, and of their Humility, Disinterestedness, Charity and Patience, amidst the

Horrors

Horrors of a cruel Death, would be extremely moving, did not the Thought immediately occur, that they are penned by a Jesuit, that is to say, by a Man whose Profession obliges him never to judge for himself of what is right or wrong, but to submit his own Will, Imagination, Judgment, Understanding, Reason, Inclinations and Actions to the arbitrary Will and Commands of his Superiors, and to promote, by all means, and as far as in him lies, the Prosperity and Reputation of the Society. This being known to every body, and denied by none but Jesuits themselves or their Abettors, it will not appear amazing that Father *Charlevoix* should exhaust his Skill and Eloquence to give a high Notion of the apostolical Virtues of his Fellow-Jesuits, and positively affirm that they never did carry on any kind of Trade in *America*, but were wholly employed in making Conversions, which were afterwards sealed with their own Blood. With whatever Assurance he may relate these as Facts, a Man must be deemed over credulous who shall take his Word in such a Case, and this is I believe what few Protestants will be prevailed upon to do. This History of *New France* therefore must be read with Caution, and the more so as it is written in a very delusive manner, and draws great Attention from the Reader by the many good Things contain-

ed in it, which are artfully intermixed with his Accounts of mock Martyrs, and in general by the great Entertainment it affords.

There is through the whole Work a great Number of curious Cuts, representing Havens, Towns, Fortresses, Trees, Plants, &c. and of Maps, all drawn by one Mr. *Belin*, a famous *French* Engineer, and which, if I am not much mistaken, are the best we have for that Part of the World.

I shall now attempt giving an Abstract of this considerable Work, and as it were impossible to mention every thing, and being on that account forced to lay aside some part of it, I shall take very little notice of the History of the Conquest of *New France*, in which no body besides the *French* is much concerned, and confine myself to the Description of the chief Places in that Country, of their Produce, and the natural Curiosities they afford; and of the Manners and Character of the Inhabitants. To execute this Scheme, I shall follow our Author in his Journey, as it is related in the fifth and sixth Volumes, mentioning also, as I go along, the most material Events or Observations to be found in the four other Volumes.

Our Author left *la Rochelle* the 2d of *July* 1720, and was on the great Bank of *Newfoundland* the 9th of *August* following: He gives

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gives the following Description of that Bank. It is a kind of submarine Mountain, at the Distance of about six hundred Leagues from *Old France*, Westward. According to the best marine Maps, its Beginning Southward lies at about the 41st Degree of North Latitude; and its North Extremity lies at the 49th Degree and 25 min. Its greatest Breadth from East to West is of about ninety *French* or *English* marine Leagues, between the 40th and 49th Degree of Longitude. In some Parts of it you may cast Anchor at five Fathoms, and in others you'll find sixty. About the middle of it, in Length, on the Side of *Europe*, it forms a kind of Bay, which is call'd *the Ditch*, and where it may happen to two Ships which are in the same Line, and in Sight of one another, that one of them shall find Ground and the other not. Before you come to the great Bank, you meet another, call'd in our Maps the *false Bank*, and in *French*, *le Banc Jaquet*. On that huge Mountain, the great Bank, is found a prodigious Quantity of Shells, and several Kinds of Fishes of all Sizes, serving for Food to Cod-fishes, the Number of which seems to equal the Grains of Sand on the Bank, tho' since two Ages and more, two or three hundred Ships be laden with them every Year. Yet the Author advises his Countrymen to

leave off fishing there for some Years, and confine themselves to St. *Laurence's* Bay and River, and to the Coasts of *Acadia*, of *Cape Breton*, and of *Newfoundland*, where that Fish is very near as plenty as on the great Bank. These are, says he, real Mines, and more profitable than those of *Peru* and *Mexico*, as they require a much smaller Expence.

At the Approach of the great Bank the Sea is always shrilling and the Winds impetuous; and to this our Author ascribes the great Fog constantly seen on it. He says that in those Latitudes there are frequent Currents running sometimes in a certain Direction, and sometimes in another. The Sea being irregularly and impetuously driven by these Counter-Currents against the Brinks of the Bank, is by them beaten back again with the same Violence, and throws up Sand and Mud which thicken the Air; so that the Boisterousness of the Water is occasioned by the Currents, and at the same time it causes a never failing thick Fog. If it be objected against this Conjecture (which the Author submits to the Judgment of the Learned) that the like is not seen on other Banks, his Answer is, that there is no where so large a Bank as this is, that other Banks have not about them Counter-Currents like these, neither so strong, nor running against one another, nor
breaking

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breaking against Sides so steep, and consequently not driven back with the same Violence.

There is no need to follow our Author in the Description he gives of the Cod-fish, as it is so well known to every body. Fishermen eat the best Part of it, *viz.* the Head, the Tongue and the Liver, which cannot be preserved without Salt. The largest of them are hardly three Foot long. It is the most voracious of all known Animals, and swallows up every thing that falls in its way, without being hurted, having the Power of turning out the Inside of its Stomach like a Bag, when Occasion requires it. Cod is only dried on the Coasts, and that Business requires great Care and Experience.

After having passed the great Bank, you meet several other smaller Banks, where Fish is very near as plenty. Cod is not the only Fish found in that Sea; it wants none but Sharks, Gold Fishes, Bennets, and such others which require warmer Seas; and it has great Plenty of Whales, Blowers, Sword Fishes, Porpoisses, and others less considerable.

The Sword-fish is about the Size of a Cow, seven or eight Foot long; has a longish Body, thick towards the Head, and towards the Tail smaller. It has its Name from its Snout, resembling the Figure of a Sword,
three

three Foot long and three Fingers large, with a Row of Teeth an Inch long set at an equal Distance from one another. This fish is delicious to the Taste; its Head is more delicate than a Calf's Head, and is larger and more square. Its Eyes are very large. It never meets the Whale but it fights it, and this Fight affords great Diversion to the Sailors. Sometimes two Sword-fishes join to attack a Whale, and then they are an Over-match for it. The Whale has no other Arm, offensive or defensive, but its Tail; to use it, it sinks the Head down, and if it can strike the Sword-fish, kills it with one Blow; but the latter is very dexterous in avoiding the Stroke, and then it rushes on the Whale, and thrusts its Snout into the Back of it. Sometimes it does not pierce through all the Fat, and then does it no great Harm. Whenever the Whale sees the Sword-fish ready to rush upon it, it dips, but the Sword-fish pursues it into the Water, and forces it to come up again, which no sooner happens than the Fight is renew'd, and lasts till the Sword-fish loses sight of the Whale, which is always endeavouring to escape, and often succeeds, as it swims better than the other 'twixt Wind and Water.

There is another Fish in those Seas, call'd in *French* *Flettan*, and in *Latin* *Hippoglossum*. It is the greatest Enemy the Cod has, and makes

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makes nothing of eating three of those Fishes in one Mefs. It has the Figure of a *Plaife*, but is much larger, being four or five Foot in Length, two in Breadth, and one in Thickness. It has a very large Head, and every Part of it is delicious and tender, especially the Eyes, which are very near as large as those of the Sword-fish. They take out of the Bones a Juice, which is incomparably sweeter than the best Marrow, and afterwards throw the whole Body into the Sea to fatten the Cod.

The Island of *Newfoundland* lies at the Distance of about thirty-five Leagues from the great Bank, from the 46th Degree and 30 Minutes of North Latitude to the 47th Degree. There are several commodious Bays along the Coast, which are too well known to be mentioned here. I shall only give a short Abstract of what the Author says of *Placentia*. The Bay is eighteen Leagues long, and at the End of it lies the Port. The Neck of the Bay, or Entrance into it, is very narrow, and can receive but one Ship at once. But the largest Ships may ride through it, and the Port could contain an hundred and fifty of them, where they are sheltered from all Winds, and where Fishing may be carried on as quietly as in a River. Before you come to the Entrance of the Bay, you meet a Road for Ships one League and

and a half wide, but where they are not well sheltered from North-North-West Winds, which are very frequent and stormy on that Coast. What makes the Neck of the Bay so narrow is, that on one Side of it there are several dangerous Rocks, which must be left at the right as you go into it. On the Top of those Rocks the *French* had built a Fort when they were in possession of *Placentia*, and had called it *St. Lewis*. The inland Parts of this Country are almost entirely unknown, and from thence arise the Contradictions we find in the different Accounts given of it, being all grounded on mere Conjectures. The Fog found on the great Bank reaches so far as the Southern and Eastern Coasts of this Island, and hinders the Sun shining so bright there as on the Northern and Western Parts, where they generally have clear Weather both in Summer and Winter. We are not at all acquainted with the natural Inhabitants of the Country, nor is it even known whether there are any living there constantly, none having ever been seen but the *Eskimaux*, who come over from *Labrador*, in their Canoes, to hunt and trade with the *Europeans*.

The Islands of *St. Peter* are three in Number, the two first very high, and seem to be all covered with Moss, which, they say,

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say, hides in some places very fine Porphyry. The Western one is the largest, and commonly called *Maguelon* (or in our Maps *Maynelon*) Island. It is not so high as the two others, and is about three Quarters of a League long.

The Canal which divides *Newfoundland* from the Continent of *America* is called the Streight of *Belle-Isle*, and runs from North-West to South-West. As you coast along the *Labrador*, you find at the sixty-third Degree of North Latitude another Streight called *Hudson's Streight*. It runs from East to West, taking from the North-West, and ends at the sixty-fourth Degree. Here the Sea forms a Bay about three hundred Leagues in Length, and in Breadth from two hundred Leagues to thirty-five. Nothing can be more hideous than the Country that surrounds it; on whatever Side you cast your Eyes, you see nothing but wild and waste Lands, and steep Rocks rising to the Skies, and interrupted by deep Gutters made by Water-floods, or by barren Valleys where the Sun never shines, and made uncomeatable by never-melting Snows and Flakes of Ice. That Sea is never free but from the Beginning of *July* to the latter End of *September*; and even at that Time several huge Pieces of Ice may fall in the Way, and put the Sailors under very great Difficulties; for when

when it is least expected, the Tide, or a Current strong enough to baer away the Ship, will bring such a vast Quantity of those floating Shelves, that nothing else shall be seen, as far as the Sight can reach. The only Way they have to escape, is by grappling the Ship to the largest Piece of Ice, and trying to remove the others with Iron Instruments, with which those who undertake that hazardous Navigation take care to be well provided. A Passage is no sooner opened, but it must be made use of, for if unhappily a Storm should arise when the Ship is so entangled, it were great Chance if she could get off safe. These Mountains of Ice, as they may be called, are commonly formed of Water coming from several Torrents discharging themselves into the Bay. The Rays of the Sun, even in the scorching Heats of the *Canicula*, are not able to melt them, and can only divide them, which is usually attended with a horrid Noise, as they drag along with them great Pieces of Earth, and sometimes pretty large Rocks. An extraordinary Buzzing is frequently heard in that Bay, which gives great Uneasiness to those who are not acquainted with the Cause of it; and therefore it is proper to tell them, that besides what the Torrents may contribute towards it, it is chiefly owing to a kind of bubbling up, formed by the Islands and
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the Banks of Ice scattered about all the Sides of this Bay; and it is thus our Author endeavours to account for this Phænomenon. The Tide, as it gushes into the Bay from the Ocean, being stopped by the Ice, is forced to alter its Direction, and the Obstructions it meets added to the Nitre with which these Seas are filled, causes a Fermentation in the Water, and makes the Surface of it to bubble up. That these Seas are full of Nitre, is evident from the great Quantity of melted Snow and Ice which they receive. Besides it was remarked that the Lead Plates, set about the Touch-holes of Guns, are every Morning covered with Nitre, and that when any body has been blooded in a Ship, or in any Part of the Shore, the Opening of the Vein is soon all surrounded with it. And to this vast Number of nitrous Particles our Author partly ascribes the Diseases to which Men are subject in those Parts; tho' he owns that they may be also chiefly occasioned by the Difference of the Climate, by the Salt Meats to which they are confined in those Voyages, and by the little Exercise they are able to take; so that every Ship generally loses there one half of its Crew.

There is another Phænomenon, frequently seen in the Air, and well deserving that Philosophers should enquire into the Cause of it. In the clearest Weather, and in the middle

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middle of the Night, you will suddenly perceive Clouds surprizingly white, and through them a Light most bright; and though you feel not the least Blast of Wind, yet those Clouds will move with the greatest Swift-ness, and assume all Sorts of Figures. The darker the Night is and the brighter the Light shall be, so lively sometimes, as to enable you to read better than could be done by the Light of the Full Moon. This Phænomenon will perhaps be solely ascribed to refracted Rays of the Sun, which at that Elevation does not recede far from the Horizon in the Summer Nights; and it may be said, that though there be no Wind in the lower Region of the Air, there may be some in the upper one. All this is true; yet the Author thinks we are to look for another Cause to that Meteor, because even in Winter the Moon is often seen surrounded with Rainbows of different Colours, all extremely bright; and he is persuaded that these Effects must be, partly at least, attributed to nitrous Exhalations, which had been in the Day-time drawn up and inflamed by the Sun.

Those, that sail in the Bay of *Hudson*, are sometimes entertained with a Sight which at first strikes them with Horror, and that is, their meeting some of those savage People called *Eskimaux*, who of their own free
Will

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will travel on large Pieces of Ice, some as broad as several of the Islands in that Bay; but after Consideration it seems they run less Hazard than we do in our Ships, for they always carry their Canoes with them, and with that Assistance they are never at a loss; if the Flakes of Ice be near, they easily jump from one to the other; and wherever they find a considerable Interval, they embark in their Canoes and sail to another. When they find themselves near a Piece of Ice which they cannot avoid, they immediately jump on it, and that which seemed to threaten their Lives is what saves them. Those who are on board a Ship have not the same Chance; if she be shattered between two Pieces of Ice, they have no other Resource than endeavouring to jump on one of them, from whence they have hardly any chance to escape. For this reason we may judge that a Sea, where Navigation is so dangerous, cannot be well known, and that besides some Islands the *English* and *French* met in their Passage, or some Places on the Coast where they had Settlements, all the rest was seen as yet but at a great Distance. What we have said of the *Eskimaux* shews that they are very dexterous. The Origin of their Name is not certainly known, but thought to be a Word of the *Abenaki* Language, signifying *one that eats raw Meat*, and accordingly they are the only known Inhabitants of

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America who eat raw Meat, though they sometimes use the Method of several others, that is, to boil, or dry it, at the Sun. Our Author says, that they are by much the worst Sort of People in *North America*. They wear a long Beard, which is so thick to the very Eyes, that the Features of the Face are hardly to be seen. They have besides something frightful in their Air, small bewildered Eyes, broad and dirty Teeth, Hairs, commonly black and sometimes fair, but always shockingly scattered about, and their whole Countenance is very brutish. Their Manners and Character agree perfectly with their Physiognomy. They are wild, unsociable, distrustful, uneasy, and always ready to hurt Foreigners, who ought to be constantly on their guard against them. As to their Wit and Understanding, says Father *Charlevoix*, *Europeans* have had too little Acquaintance with them, to be able to give any Account of it; and this very thing makes one suspect, that he was somewhat too hasty in drawing their moral Character, which, were they well known, might perhaps appear in quite a different Light. However one thing there is he lays to their Charge, which it were to be wished was wholly confined to them; and that is, they endeavour to cause Shipwrecks for the sake of Plunder; he says that they will go and cut Cables of Ships in the Night, and that sometimes

sometimes they do attack them in broad Day Light, when they suspect they have but few Hands on board. He adds, that they are still untamed, and so shy, that there is no trading with them but by the Help of a Stick, to transmit to them what they want, and receive what they give in Return; that they never will eat of any thing offered to them by *Europeans*, and that in every thing they act with them in the most cautious and diffident manner. Now I am inclined to believe, either that Father *Charlevoix* misrepresents those People, or else that this great Diffidence proceeds from some ill Usage they probably have received from some *Europeans*; and here is my Reason for thinking so. At the Beginning of his Work he gives an Account of a Journey to *America* by one *James Cartier*, and among other Particulars mentions the civil Reception he met with from the Savages in *Newfoundland*. Yet in another place he gives it as his Opinion, that there are no other Savages in that Island but the *Eskimaux*, as has been already observed; and why these People were so civil in the Year 1534, and have grown since so unsociable, if the latter Fact be true, cannot, I believe, be accounted for any other way than this, that there must have happened something since, which obliged them to alter their Opinion of, and their Beha-

viour towards *Europeans*. To return to our Author's Description of the *Eskimaux*, he says that they are of an advantageous Size, and well limbed; as to their Origin it is unknown, but he thinks them a Colony from *Groenland*. They are so much cloathed that it is hardly possible to see Part of their Face and the Ends of their Fingers. On a kind of Shirt made of Bladders or of Entrails of Fishes, cut like Leather Thongs and pretty neatly sew'd, they wear a Coat of Bear's Skin, or of any other wild Beast, and sometimes of Bird-Skins; and over the Head a kind of Capuche of the same Stuff with the Shirt and hanging to it, out of the Top of which comes forth a Tuft of Hair covering the whole Forehead. The Shirt goes no lower than the Back, the Coat hangs backwards down to the Thighs, and the Forepart of it ends in a Point lower than the Waist; but to Women it hangs on both Sides down to half of the Leg, and is lined with a Girdle to which a Number of little Bones are hanging. Men have Leather Breeches with the Hair inside, and the Outside covered with Ermine-skins, or others like. On their Feet they wear Skin Socks, also with the Hair inward, and over them a Boot lined in the same manner; and over this, other Socks and a second Boot. They say that sometimes they wear three or
four

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four Pairs at once of these Socks and Boots, and that they are withal extremely nimble. Their Arrows, which are the only Defence they have, are armed with sharpened marine-Cow-teeth, or with sharp-pointed Iron Pieces when they can get any. In Summer they remain Night and Day in open Air, but in Winter they dwell in kinds of Grottoes dug under Ground, and where they are all, as it were, in a Lump.

The other Nations above or near about the Bay of *Hudson* are less known, yet in the Southern Part of that Bay Trade is carried on with the *Mistassins*, the *Monsonis*, the *Cristinaux*, and the *Affiniboils*; the latter come from a great Distance, since they live by a Lake lying to the North or North-West of the *Sioux*, and that their Language is a Dialect of the *Sioux*: The three others speak the *Algonquin* Tongue. The *Cristinaux*, or *Killistinons*, come from the Northern Part of the upper Lake. The Savages near the great River of *Bourbon* and the River of *Santa Theresa* have no Affinity of Language with either of them. Perhaps are they better understood by the *Eskimaux*, who, it is said, have been met pretty far above the Mouth of the great River. Some who pretend to be well acquainted with them say, that they are extremely superstitious; that they entertain the Notion of a good and of

a wicked Genius; that they offer Sacrifices; that the Sun is their great God; and that when they are about some important Affair, they smoke that God in the following manner: They meet at the Break of Day at the Cabin of one of their Chiefs, who, after having lighted his Pipe, offers it three times to the rising Sun, and afterwards handles it about from East to West, begging of him to be favourable to his Nation. This being done, every one of the Assistants smokes in the same Pipe, and the Ceremony is over. All those Savages, though they are divided into five or six different Nations, are mentioned in *French Relations* under the general Name of *Savanois*.

As you go up the North-Part of the Bay, you meet two Rivers; one of them is called the *Danish* River, and the other the *Sea Calf's* River; and about these two Rivers there are Savages to whom the Nick-name of *thin-flanked Dogs* was given. They are often in War with the *Savanois*, but neither of them use their Prisoners with the Barbarity practised among the natural Inhabitants of *Canada*, but are satisfied with keeping them Prisoners. Misery often reduces the *Savanois* to terrible Extremities: Whether on account of their Laziness, or because their Lands produce nothing at all, whenever Hunting and Fishing fail, they find themselves totally unprovided,

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unprovided, and then, it is said, they scruple not eating one another. The weakest are the first destroyed; and it is even pretended, that their Custom is, when a Man among them grows old enough to be no longer of any Service to his Family, for him to set a String about his own Neck, and give the two Ends of it to the dearest of his Children, who as speedily as he possibly can strangles him, and thinks he does a very good Action, for these two Reasons, that he puts an End to his Father's Misery, and for fear he should begin his Life in the other World as sucking Children do in this, which they imagine is the Case of those who die old, whereas those who end their Days early, are already old when they come to the Habitation of Souls. Girls in this Country marry only when their Parents think proper, and to whom they please, and the Son-in-law here is obliged to remain at his Father-in-law's, and to be submissive to him, till he has Children. Boys leave early their Father's House: They burn their Dead, and wrap up the Ashes in Bark of Trees, which they bury in the Ground. Afterwards they erect on the Tomb a kind of Monument with Poles, and tie some Tobacco on them, that the Deceased may have wherewithal to smoke in the other World. If he was a Huntsman, they hang on them

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his Bow and Arrows. Mothers lament the Death of their Children for twenty Days, while the Father receives Presents and in return gives a Treat. War is less honourable among them than Hunting; but whosoever aims at the Character of a good Sportsman, must previously fast three Days running without taking any thing at all, and have all that Time his whole Face blackened. His Fast being over, he offers in Sacrifice to the great Ghost of all, a Morsel of each of those Beasts which they usually hunt after, and commonly it is the Tongue and the Muzzle, which on all other Occasions are the Hunter's Share, and so inviolably kept for him, that his Relations would rather starve than touch them; but he is allowed to regale with them either his Friends or Foreigners. I must not forget to observe, that those Savages are allowed to be singularly disinterested, and of a tried Fidelity; and that they have the utmost Abhorrence for Lies, and for all sorts of Deceit or Fraud.

After this Excursion after the Nations inhabiting the Northern Parts of St. *Lawrence's* Bay, I shall follow again our Author in his Journey from *Newfoundland* to *Acadia*, *Cape-Breton*, *Saguenay*, *Canada*, *Mississippi* and *Florida*.

He gives a very advantageous Account of *Acadia*, now *New Scotland*. There is hardly any Country better supplied with good Ports,

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Ports, and with all the Necessaries of Life. The Climate there is mild and very wholesome, and no Lands were found yet, but what are of a prodigious Fruitfulness. They affirm that near *la Haive* one single Grain of Corn had produced an hundred and fifty Ears of Corn, long and so well stocked, that to keep them up they were obliged to put an Iron Ring round them. One *Denys*, who was Eye-Witness of this Fact, adds, that at the same Place he had seen a Corn Field, where the less fruitful Grains had produced eight Stalks all stored with Ears of Corn, the smallest of which was half a Foot long. *Acadia* is also well stocked with fine Forests and Timber fit for Building and for Masts. There are in some Places Copper Mines, and in some others Coal Mines; and some say, that at three Quarters of a League's Distance from the Island of *Menano*, at the Mouth of the River *St. John*, there is a Rock almost always covered by the Sea, which is all of *Lapis lazuli*. The Fishes commonly caught on those Coasts are, Cods, Salmons, Mackerels, Herrings, Pilchards, Trouts, Sturgeons, Shads, Barbels (*a*), and several others, all fit for Salting and Export. Sea Wolves, Sea Calves,

(a) The Author mentions three others, the *English* Names of which I know not, viz. *le Gatte*, *le Gasparot*, and *la Goberge*; the latter I suspect to be the *Haddock*.

Calves, and Whales, are there very plenty, and some even go so far as to say, that what could be caught in one Season at *Moucouadi's* Port alone, would be enough to load several Ships. As to their Rivers, they are full of fresh Water Fish, and Game is extremely plenty about them.

Acadia is wonderfully well situated for Trade; it is the Head of *North America*, and the nearest, safest, and easiest Staple for the *West-Indian* Trade. Its Circumference is of two hundred and fifty Leagues, between the 43d and 46th Degrees of North Latitude. The Currents are not very troublesome, and you may sail there in all Winds; *Port Royal* is a good Port, though it be very difficult, either to get into it, or to come out of it. One Ship only can go in at once, and with infinite Precautions on account of the Strength of the Currents and of the Tides, and of thick Fogs which are there mighty frequent and troublesome. In all other respects, Nature spared nothing to make this one of the finest Ports in the World. It is two Leagues long and one broad; a little Island called *Goats Island* lies in the middle of the Dock, and Ships may sail quite near it. You never find in it less than four or five Fathoms of Water, and eighteen at the Mouth of it. Anchorage is very good every where, and Ships are secure
in

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in it from all Winds. At the Bottom of the Port there is a Point of Land issuing forth between two Rivers, and where there is Water enough for Boats. The Climate is mild, the Winter less severe than in several other Places on that Coast, the Game in plenty, the Country beautiful with vast Meadows surrounded by large Woods, and the Soil every where fruitful. *Camceaux* is another Haven, the Head of *Acadia*, about three Leagues long, has sure Anchorage, and the Country round about it is very fruitful, well watered and timbered. There is a River near it called *Salmon's River*, where great Number of those Fishes are caught every Year. *La Haive* is also a very good Port. The natural Inhabitants of *Acadia*, called in *French Micmacks*, are of a low Stature, and very brave. They were formerly the greatest Enemies the *Eskimaux* had, and would venture to go thirty or forty Leagues on Sea in Canoes made of Bark, in order to attack them in their very Habitations under Ground. Our Author gives these *Micmacks* a great Character, and takes a great deal of Trouble to clear them of every thing laid to their Charge by other Writers, and I am much mistaken if his Reason for so doing is not contained in these Words, that they always were *allied to the French and Enemies to the English*. Whether this be true or not, is more

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more than I can tell; but one thing I will venture to affirm, that those Savages had no great Reason to be so fond of the *French*, for our Author cannot help owning that they have been barbarously used by them, so much as to poison them by means of Sublimate, or such other Drugs, the Properties of which those poor People were entirely ignorant of, or used other Means as pernicious, and that Way destroyed whole (b) Towns at once.

It seems that the Method lately found out to recover People nearly drowned, though new to us, has been long practised by those Savages, and that it is to them we are indebted for it. Some *Frenchmen* who were in that Country in the Year 1611, saw them about a Man who had fallen into the Water, and endeavouring to recover him by forcing Smoke into his Body, and hanging him afterwards by the Feet; they were mistaken indeed as to the last Article, but were in the right with respect to the first, which, if properly applied, hardly ever fails.

The *Royal Island*, better known under the Name of *Cape Breton*, is separated from *Acadia* by a Streight five Leagues long and one broad, called by the *French* *Fransac's Road*. This Island lies between the 45th and

(b) Hist. de la N. France, Tom. i. p. 196.

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and 47th Degrees of North Latitude, and with *Newfoundland*, from which it is at the Distance of fifteen Leagues, forms the Mouth of St. *Laurence's* Bay. Its Length from North-East to South-West is of near fifty Leagues, and its Breadth from East to West of thirty-two or thirty-three. Its Figure is very irregular, and it is so cut through by Lakes and Rivers, that the two chief Parts are joined together only by an Isthmus about eight hundred Steps broad, which divides the Bottom of *Toulouse* Port from several Lakes, which all together have the Name of *Labrador*. These Lakes empty themselves into the Sea towards the East through two Canals, one broader than the other, and both formed by an Island seven or eight Leagues long, called *Verderonne*, or *la Bourladerie*. The Climate of this Island is near the same as at *Quebec*, and though they have Fogs more frequently, yet they complain not of the Air being unwholsome. All their Lands are not good. and yet they produce Trees of all Kinds, Oaks of an enormous Size, Pine Trees fit for Masts, and several others also fits for Timber, as Cedar, Ash, Maple, Aspin and Plane Trees. Fruits, especially Apples, and all the other Seeds necessary to Life, Hemp and Flax, though not quite so plenty here, yet are to the full as good as in *Canada*. It was observed that the Mountains in this Island

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Island may be manured to the very Top, and that their good Lands are those that incline towards the South, and are secured from North and North-West Winds by the Mountains bordering on St. *Lawrence's* River. All domestic Animals, such as Horses, Oxen, Hogs, Sheep, Goats and Fowls, find plenty of Food here. Hunting, Fowling and Fishing may afford the Inhabitants sufficient Sustenance for one good part of the Year; and as for Coals they are extremely good and easily to come at, as the Mines instead of being under Ground are in Mountains, and no other Trouble is required but digging them out. Parget is not uncommon at *Cape Breton*: And there is perhaps no Place in the World where a greater Quantity of Cod-fish be caught, nor more convenient to dry it. This Island was formerly full of wild Beasts, but now there are very few left, and Elks especially are extremely scarce. Partridges here are near as large as a Pheasant, and the Feathers of them are not unlike it. Sea Wolves, Porpoises and Sea Cows are very plenty round about the Island, and easily caught. All the Ports at the East of it and as you go towards the South, are open to the Distance of fifty-five Leagues, beginning from *Dauphin* Port to *Toulouse* Port; every where else it is hardly possible to find Anchorage for small Ships except in Creeks or between some Islands. The whole

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whole North Coast is very high and inaccessible, and the West Coast is very near as uncomeatable, as far as *Fronfac's* Road. Near it lies *Toulouse* Port, between *Little St. Peter's* Bay and *St. Peter's* Islands, facing *Maurepas's* Islands. From thence as you go up towards the South-East you find the Bay of *Gaborie*, the Entrance of which is two Leagues broad between some Islands and Rocks, at the Distance of two and twenty Leagues from the Islands of *St. Peter*, and the Bay has two Leagues in Length and very good Anchorage. *Louisbourg's* Haven is only at a full League's Distance from it, and is one of the finest in *America*. It has near four Leagues in Circumference, fix or seven Fathoms of Water every where, good Anchorage, and Ships may be stranded on the Slime without any Hazard of being damaged. The Entrance into it, between two small Islands, is not two hundred Toises broad, and is known twelve Leagues Distance at Sea by *Cape Lorembec*, which is not far off, to the North-East. *Louisbourg's* Fort, to judge of it by Mr. *Belin's* Map inserted in this Work, must be very strong, but our Author has not thought proper to give any Description of it; he only hints in one Place, that it was looked upon as impregnable. Two Leagues higher lies *la Baie* or *the Whale's Port*. The Entrance
into

into it is very difficult, on account of Rocks covered by the Sea when it is high. It can receive no larger Ships than of three hundred Tuns, but they are safe in it. About one League and a half from thence is *Panadou's* or *Menadou's* Bay, two Leagues long and the Mouth of it one League broad; and almost opposite to it is the Island of *Scatari*, formerly *the little Cape Breton*, which is above two Leagues long. From this, *Mire's* Bay is only divided by a very narrow Piece of Land. The Mouth of it is also near two Leagues broad; it has eight Leagues in Length, grows narrower and narrower as you sail towards the Bottom of it, and several small Rivers empty themselves into it. Large Ships may go up this Bay for six Leagues, and find good Anchorage free from the Wind. Besides *Scatari's* Island, there are several others smaller, and Rocks, never covered by the Sea, and seen far off; the largest of them is called *le Florillon*. *Morienne's* Bay is higher up, and separated from *Mire's* Bay by *Cape-Bruté*; and a little higher up lies the Island called *Flat*, or *Flint-Island*, exactly at the forty-sixth Degree and eight Minutes of Latitude. Between all these Islands and Rocks there are good Sheads, and Ships may without Fear draw quite near them.

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In the Account Father *Charlevoix* gives of *Cape Breton*, he relates a Memorial presented to the King of *France* in the Year 1706 by Messieurs *Renaudot*, two very able Commissaries of Trade; and as it is very remarkable, I judge the Reader will not be displeased to find here a short Sketch of it. They represent, " that the chief, if not the
" sole End of those, who first encouraged
" Discoveries in *North America*, was to
" carry on a Trade of Furs, and especially
" of Castors; that the immense Profits they
" made by this Trade prevented their en-
" quiring whether any thing else might be
" got from that Country; and yet that if
" that End continued any longer to be the
" the only one, it would undoubtedly be in
" a short time the utter Ruin of *French* Co-
" lonies in that Part of the World, on Ac-
" count of the great Destruction made of
" Castors, which were already grown ex-
" tremely scarce in comparison of what
" they had been: That there was a ready
" Way to prevent that Misfortune by al-
" tering the first Scheme, and instead of
" considering Furr Trade as the chief Ar-
" ticle, to make an accessory one only of
" it, and substitute to it some better and
" more lasting Articles; such as salt Meat,
" Masts, great and small Timber, Planks,
" Tar, Pitch, Oil of Whales, Sea Wolves,
VOL. IV. PART I. G " Porpoßes;

" Porpessies; Cod-fish, Hemp and Flax;
 " —That *Quebec* was unfit to carry on such
 " a Trade, on account of its great Distance
 " from *Old France*, and could be of no
 " manner of Service for the Fishing Busi-
 " ness, as it is so far off from the Places
 " proper for it; that *Cape Breton* Island lay
 " extremely convenient both for a Staple
 " between *Old France* and *New France*, and
 " for settling a Fishery and drying the Cod-
 " fish; and for these Reasons begged of his
 " Majesty to send Forces there and proper
 " Engineers to erect Fortifications, and se-
 " cure it from all Attempts, &c." This
 Memorial, says our Author, was then laid
 aside on account of the War, but afterwards
 taken again into Consideration (in the Year
 1713) and every Part of it put in Execu-
 tion. This shews of what Importance that
 Island was to the *French* for the Support of
 their Colonies and Trade in *North America*;
 but political Matters are out of my Scheme,
 therefore I shall forbear saying any thing
 more on this Subject, and leave my Readers
 at full Liberty to make what Remarks they
 please on it, and proceed in my Journey af-
 ter Father *Charlevoix*.

Near *Cape Breton* there is another Island
 called *St. John*, the largest Island in *St.*
Lawrence's Bay, and where the *French* had,
 in the Year 1719, some Thoughts of erect-
 ing

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ing Fortifications, but dropt that Undertaking soon after, and whether they resumed it since is more than I can tell. *St. John* has two and twenty Leagues in Length, and fifty in Circumference; and has this Advantage over *Cape Breton*, that its Soil is every where fruitful.

St. Lawrence's Bay is 80 Leagues long, which, by means of the Currents and a favourable Wind, may be made in 24 Hours. At the middle of it are *les Isles aux Oiseaux*, that is, the Islands of Birds, which ought not to be mistaken for others of the same Name lying near *Newfoundland*. These in *St. Lawrence's Bay* do not deserve the Name of Islands, and are only two Rocks, rising about sixty Foot above Water, and the largest of them is hardly two or three hundred Foot in Circumference. They are so near one another, that between them there is hardly Water enough for a large Boat. It is hard to say of what Colour they are, as the Surface and Sides of them are intirely covered by Bird's Dung. There are however Veins seen in some Parts of them which are of a reddish Colour. These Rocks have been examined several times, whole Sloops were laden at once with Eggs of all Kinds taken out of them, and they say that there is an almost intolerable Stench all over them; and that besides Sea-

Gulls resorting there from all the neighbouring Lands, there are a great Quantity of other Birds which cannot fly. One thing wonderful is, that in such a prodigious Multitude of Birds, each of them should at once find its own Nest. When our Author came by these Rocks, a Gun was fired, which so alarmed that flying Republic, that immediately a thick Cloud of Birds was formed over the two Islands, which seemed to be two or three Leagues in Circumference.

Cape Rosiers is properly the Entrance into *St. Lawrence's* River, and from it the Breadth of its Mouth is to be measured, and will be found to be of about thirty Leagues. A little further, more to the South, are the Bay and Point of *Gaspé* or *Gachebé*. Below the Bay is seen an Island, or rather a steep Rock, which has about thirty Toises in Length, ten in Height, and four in Breadth. It looks like the flat Front of an old Wall, and they say that formerly it made Part of *Mount Joli*, which is facing it on the Continent. This Rock is called *Isle percée*, (the bored Island) on account of an Opening in the middle of it, in the Form of an Arch, and through which a small Sloop may sail. At a League's Distance from it lies the Island of *Bonaventure*, and almost at the same Distance the Island of *Miscou*, which
has

has eight Leagues in Circumference and a good Haven. A little further off this latter Island there is a fresh Water Spring, rising out of the middle of the Sea, and pretty high too from the Surface of it.

Anticosty Island lies almost in the middle of *St. Lawrence's* Bay: It is very narrow in comparison of its Length, which is forty Leagues, and good for nothing, being ill timbered, a bad Soil, and not having one Haven where a Ship may be safe.

The *Saguenay*, a considerable River at the West of *St. Lawrence's*, empties itself into it; and at the Mouth of it there is an excellent Port called *Tadoussac*, where five and twenty Men of War may be sheltered from all Winds, with safe Anchorage and an easy Entrance. It is almost of a round Figure, and surrounded on all Sides by steep Rocks of a prodigious Height, with a little River spouting out of them, and sufficient to supply all the Ships in the Port with Water. The whole Country round about it is full of Marble, and there is a great Plenty of Whales in the River. It takes its Source from the Lake *St. John*, as do several other Rivers. This Lake has twenty Leagues in Circumference, and is of an oval Figure; several Islands scattered about it, and its Shore all covered with very fine Trees, do afford a most beautiful Pro-

spect; which are the more admired, as before you arrive at them you are obliged to travel several Days through frightful Desarts; and this is, saith our Author, a Remark which a Traveller ought to have often in his Mind, to prevent his exceeding the Bounds of Truth in his Descriptions. I suppose the following Story, which our Author took from the Journal of Father *Doublon* who had travelled through all *North America*, stands in need of even a greater Corrective; He says that in the Neighbourhood of *St. John's Lake*, and in several Places more to the North, People are subject to a most dreadful Disorder: They grow on a sudden lunatick and frantick, and in this Condition are seized with such a violent Appetite after human Flesh, that like hunger-starved Wolves they rush on those they meet and devour them instantly; that this Hunger, like an hydropick's Drought, still increases as they glut themselves; and that they know of no Remedy against this shocking Disorder, but with all the Speed possible knocking down those unhappy Wretches that are troubled with it.

Between *Tadoussac* and *Quebec*, and at an equal Distance, that is to say, fifteen Leagues from both, lies an Island called *Isle aux Coudres*. They leave it at the left, going to *Quebec*, and that Passage is dangerous when the Wind is not fair. It is rapid, narrow,
and

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and full a Quarter of a League long. It was easier formerly; but in the Year 1663 a Mountain was rooted out by an Earthquake and flung on the Island, which was then made one half larger, and in the room of the Mountain there is now a Whirlpool, which it is proper to leave at a Distance. At the South of the Island there is a far better and easier Passage, but the Custom is to take the other at the North, and with Sailors as well as with the Generality of Men in all other Professions, Custom is Law. Above the Whirlpool lies *St. Paul's Bay*, where there are beautiful red Pines which never break. Six Leagues higher is the Island of *Orleans*, which has fourteen Leagues in Circumference; the Country round about it affords a most pleasing Prospect, being in the Form of an Amphitheatre, and all tilled; and its natural Inhabitants pass for the luckiest Fortune-tellers in *America*. The Water at that Place still looks brinish, which, considering it is at an hundred and ten Leagues Distance from the Sea, and that *St. Lawrence's River* is extremely rapid, must be accounted an uncommon Phenomenon.

Our Author gives a very minute Description of *Quebec*, but too long to be all inserted here; and therefore I shall only single out a few Articles in it. *Quebec* is the chief City of *New France*, and a very considerable

one for that Country, though containing but seven thousand Souls. It is the only City in the World which may boast of having a fresh Water Port at an hundred and twenty Leagues Distance from the Sea, and fit to harbour an hundred Ships of the Line at once. There are in *Quebec*, especially at the upper Part of it, some very good Buildings, among others several Churches and Convents, which in all *Roman* Catholic Countries are never neglected. The Fort is a noble Building, flanked with two square Towers. The Entrance into it is through a large and regular Court, without Garden, because the Fort is built upon a Rock, but the Want of it is in some measure compensated by a fine Gallery with a Balcon. It commands over the Fort, and from it you see the whole lower Town under your Feet. There is besides a Citadel, and the City also is stronger than it was in the Year 1711 when the *English* besieged it; and the Author says, that there are constantly People working at the Fortifications. He gives an advantageous Idea of the Country about *Quebec*, and indeed of the whole Country throughout *Canada*; but it were not possible to give an Account of his Journey through it without protracting this Article much beyond the Bounds of an Abstract. I am therefore obliged to defer it to my next, and shall

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shall end this with some Observations on a most curious Animal, the *Beaver*, or *Castor* of *Canada*. I would take pleasure in giving a complete Description of that wonderful Creature, and especially of its extraordinary Sagacity, Industry, good Management and Skill in erecting Buildings for its own Use, were it not quite improper to repeat what is found in a modern Book which is in every body's Hands, I mean *Nature displayed* (c) &c. I shall therefore lay aside all that part of our Author's Description, which is but a Confirmation of what the Abbot *Pluche* had said before him, and confine myself to some Particulars he hath omitted.

The *Beaver* of *Canada* somewhat differs from the *European*, which seems to be of the Kind called *Terriers*. Though an amphibious Quadrupede, the *Beaver* cannot remain long in Water, and even wants it only now and then to bathe itself. The largest have something less than five Foot in Length, are fifteen Inches broad from Haunch to Haunch, and weigh about sixty Pounds. To what is said of the Variety observed in their Colour according to the Climate they live in, our Author adds, that the

(c) Vol. I. Discourse 12. See also *Chambers's Dictionary*, on the Word *Castor*.

the *Castors* found in the North, and which are quite black, are by much the best, as being abundantly more stocked with Hair than the others. They say that this Animal lives from fifteen to twenty Years, and that the female *Beaver* bears four little ones, or eight according to some Travellers, but our Author thinks they are mistaken, or at least that the Case is very rare. She has four Teats; two on the Breast between the second and third right Ribs, and two about four Fingers higher. The Muscles of the *Beaver* are extremely strong, and larger than seem suitable to his Size and Shape. On the contrary, his Intestines are very nice; his Bones prodigiously hard, and his two Jaws, which are almost equal, most surprisingly strong; each of them hath a Row of ten Teeth, two cutting ones and eight Grinders. The upper cutting Teeth are two Inches and a half in Length; the lower ones above three Inches, and follow the Bent of the Jaw, which is what makes them so wonderfully strong as to be able in a very short Time to cut down a Tree as large as a Man's Thigh. It is to be observed further, that the two Jaws do not meet exactly, but that the upper Jaw juts out forwards on the lower one, so that they lie cross-wise like the two Blades of a Pair of Scissars; and that the Length of each of them

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them is exactly one third of what they are at the Root. The *Beaver's* Head is something like a (*d*) Mountain-Rat; his Muzzle stretches out a little; he has small Eyes, short and round Ears, the Outside of them hairy, and the Inside without Hair; his Legs are short, especially the Fore-legs, which are but four or five Inches long, and somewhat resembling those of a Badger; and his Claws are hollow, and cut slanting like a Writing-pen. The Hind-feet are quite different, being flat, and stored with Membranes between the Toes; so that the *Beaver* is able to walk but slowly, and can swim with as much Ease as any aquatic Animal; but it is chiefly on account of his Tail that he must be ranked among the Fish Kind, and he was accordingly declared such by a legal Verdict from the College of Physicians at *Paris*: It is almost oval, four Inches broad at the Root, five at the middle, and three at the End; one Inch thick, and one Foot long; its Substance is a firm Fat, or a tender Cartilage, in some measure like the Porpoise's Flesh, but hardens more when preserved long; it is covered with a scaly Skin, the Scales of which are hexagon, have about half a Line in Thickness, and
three

(*d*) Or *Mus Alpinus*, in French, *Rat des Alpes*, ou *Rat de Montagne*.

three or four in Length, are settled on one another in the same manner as those of Fishes, and set on a most nice small Skin, so as to be easily taken off when the Animal dead.

Hung *Beaver's* Meat, as the wild Natives of *Canada* eat it, is good for nothing, but fresh killed it is very palatable, and none can be lighter, nicer, nor wholsomer; they say that it is as nourishing as Calf's Meat; boiled it wants something to raise the Taste of it, but roasted it requires nothing.

The true Testicles of the *Beaver* were not known by the Ancients, probably because they are very small, and hid close under the Groin. They had given that Name to the Bags of the *Castoreum*; but they are quite different from them. The Bags of the *Castoreum* lie in the lower Belly, and there are four of them; the two first, called the upper ones, because they are higher than the others, have the Figure of a Pear, and communicate together like the two Pouches of a Wallet; the two others, called the lower ones, are rounded at the Bottom. The former contain a Rosin-like, flabby and sticking Matter, intermixed with small Fibres, the Outside of a grayish Colour, the Inside yellowish, emitting a strong, offensive and penetrating Smell, and easily set

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set a fire; this is the right *Castoreum*. Exposed to the Air for a Month, it hardens and grows brown, brittle, and friable; and if wanted immediately, they hang it in the Chimney, where it hardens in a short Time. Its Properties are, to thin viscous Matters, strengthen the Brain, dissipate Vapours, provoke the Menfes, prevent Corruption, and evaporate bad Humours by Transpiration. They also use it with Success against Epilepsy, Palsy, Apoplexy and Deafness.

The lower Bags contain an oily and adipous Matter, much like Honey, of a pale yellow Colour, and a disagreeable Fœtor, not quite so strong as the *Castoreum*, but more nauseous. It condenses after being kept a certain Time, and grows to the Consistence of Tallow. This Liquor is of the resolute Kind, and strengthens the Nerves; and to that purpose nothing else is requisite but applying it to the diseased Part.

They say that the *Castoreum* imported from *Dantzic* is better than that of *Canada*; and that the larger the Bags are, the greater is the Value set upon them by Connoisseurs. Besides their Bigness, they must also be heavy, of a brown Colour, of a strong and penetrating Smell, and filled with a hard, brittle, and friable Matter of the same Colour or yellowish, interweaved with a thin Membrane, and of a bitter Taste.

They

They make a Distinction between *dry Castor* and *fat Castor*. The *dry* one is the *Beaver's* Skin before it hath been applied to any Use; the *fat* one is that which hath been worn by the Natives, who after scraping the Inside, and rubbing it with the Marrow of some wild Beast to supple it, sew several of them together, and make of the whole a kind of Gown, with which they wrap themselves up with the Hair inside. In Winter they never take it off, either Day or Night; the long Hair soon falls off; the soft Down remains and fattens, and is thus rendered much fitter for being manufactured by the Hatter, who could not even work the dry Castor without mixing some of the Fat with it. They say that to be in its Perfection, it must have been worn for fifteen or eighteen Months. In the Beginning of their Settlements in *America* the *French* took great Care to conceal from the Natives the Value they set upon their old Garments; but these soon found out the Secret, and do not fail of making the best of their Discovery.

The *Terrier Beavers*, as the *French* call them, because they mostly dwell under Ground, live separate from the others, as if they had been expelled from their Society; probably on account of their Idleness, for they never do any other Work but digging
of

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of Trenches, or a Kind of covered Way, to go to the Water. They are known by the small Quantity of Hair they have on the Back, which no doubt is occasioned by their rubbing themselves constantly against the Ground: They are besides very lean, which is the Fruit of their Idleness, and are much oftener found in warm than in cold Countries.

There are Places for which *Beavers* seem to have so particular an Affection as never to forsake them, though they be perpetually disturbed in them. On the Road from *Montreal* to the *Huron* Lake, and by the River *St. Lawrence*, there is constantly a Mansion built or repaired every Summer by those Animals; and the first People who travel that Way do immediately set about breaking the Cabin, and the Causey designed to supply it with Water, otherwise they would not have enough in the River to proceed on their Journey; so that one would be apt to imagine, that those officious *Beavers* settle there merely for the Conveniency of Passengers. Much the like is said to be seen near *Quebec*, where *Beavers*, as they work for themselves, supply with Water a Mill for sawing Boards.

Formerly the Natives of *Canada* were no great Destroyers of *Castors*, being more fond of the Skins of other wild Beasts to cover themselves,

themselves, and of Bear's or Elk's Flesh for their Food; but since the Arrival of the *French* into that Country, a most bloody War is waged every Winter against those innocent Animals, and several Ways contrived for the utter Extirpation of the Breed. Sometimes Hunters hide themselves in close Places to shoot at them as they go by, but this Method is seldom made use of on account of their Eyes being so piercing, and their Hearing so quick, as to make it very difficult to approach them near enough to shoot them before they reach some Water Place, from which they seldom go far off in this Season, and under which they immediately duck out of Sight; and though they should be wounded before throwing themselves into the Water, they would be lost nevertheless, because after being dead of their Wounds they never rise again above Water. Though Beavers be most careful of making their Winter Provisions, yet they now and then make some Excursions into the Woods for the sake of fresher and more tender Food, and this Nicety costs the Life to several. The Savages lay in their Way Traps much like the Figure 4, and put in them small fresh cut Branches of Wood as Baits. The *Beaver* no sooner touches them but a large Log of Wood falls upon him and breaks his Back, and then the
Hunter

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Hunter rushes upon him, and soon makes an End of him: Another Way of catching them is, by cutting a Hole into the Ice when it is not above half a Foot thick; they hasten to the Place to breath with more Ease; the Hunter waits for them, and knows of their being near by the Motion they give to the Water as they draw their Breath, and is prepared to break their Head the Instant they put it out; sometimes to prevent his being perceived, he claps on the Hole cut into the Ice Reeds or *Typha aquatica*, and when the *Beaver* is at hand he catches him by one Paw, throws him on the Ice, and there kills him, before he can recover himself. If the *Beaver-Cabin* be near some River, it is easier yet to catch them; and to that purpose the Savages cut the Ice slopingly to spread a Net in it, and afterwards go and break the Cabin to Pieces. The *Beavers* hid in it never fail of running towards the River, and are caught in the Net; but they must not be left long in it, otherwise they would soon cut it through and escape. Those who build their Cabins in Lakes, have, at the same time, at three or four hundred Steps from the Shore, a kind of Country-seat, where they repair to breath a better Air; in this case, Hunters divide themselves in two Bodies, one goes to break the Country Cabin, the other falls on that

which is built in the Lake; the *Beavers* that are in this (and they take the time that they are all there) endeavour to fly to the other, and find nothing but Dust purposely scattered thereabouts which blinds them, and then they are easily come at and destroyed.

Our Author says, that formerly the wild Natives of *Canada* looked upon *Beavers* as a kind of rational Creatures, having their own Laws and peculiar Language, and governed by a Monarch or Governor, entrusted with the Power of assigning to every one his own Task, of setting Centinels to give notice of the Enemy's Approach, of inflicting Punishments, and in some particular Emergencies expelling Transgressors of the Laws of the Society, and chiefly those that refused to work; and they further affirmed, that when a *Beaver* hath lost his own Female Companion, he never afterwards couples with another.

They have also in *Canada* a little Animal, which seems to be a diminutive kind of *Beaver*, and called *Musk-Rat* (e). He has really

(e) In the *English* Translation of *Spectacle de la Nature*, or *Nature displayed*, pag. 225. *Dublin* Edit. it is called by Mistake *Civet-Cat*. They have both the Scent of Musk, but differ in other respects as much as our *European* Cats and Rats. The *Civet-Cat* is perhaps four times larger than the

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really all the Properties of the *Beaver*; the Structure of the Body of each, and especially the Head, are so like one another, that were it not for the *Musk-Rat*'s Testicles, which contain a most exquisite Musk, he might be taken for a little *Beaver*, whose Tail had been cut off. He weighs about four Pounds, and is almost like that which was described by Mr. *Rai* under the Name of *Mus Alpinus*. In the Beginning of *March* he runs about the Fields, and then feeds on little Bits of Wood, which he peels before he eats them. After the Thaw he feeds on Nettle Roots, and afterwards on the Stalk and Leaves of the same Plant. In Summer he seldom eats any thing but Strawberries and Raspberries, to which other Fruits succeed in Autumn. During all that time the Male and Female are seldom seen asunder, but at the Beginning of the Winter they forsake one another, and each of them goes to hide in some hollow Tree, without any Provisions, and where the Savages say they eat nothing at all, as long as the cold Weather lasts. They also build Cabins much in the same Form as those of the *Beavers*, but do

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not

the *Musk-Rat*, and found chiefly in *Arabia*, from whence comes the Name of *Civet*, by Corruption for *Zibed* or *Zebed*; whereas the *Musk-Rat* is seen no where but in *America*. *Richelet* calls it *St. Domingo's Rat*. See also *Farratier's*, *Railey's*, and *Chambers's Dictionaries*.

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not show any thing like the same Skill and Sagacity. They say that the Hair of the *Musk-Rat* may be manufactured with the *Castor's*, and improves it. *Musk-Rat's* Meat is not bad, except he be killed when he ruts, for then it is not possible to cure it of a Musk Taste, which is very far from being pleasing to the Palate.

[*To be continued.*]

A R T I C L E VII.

A Letter to the Journalist.

With a Dissertation on PROPHECIES.

S I R,

AS a hearty Well-wisher to Mankind, to Christianity, to you, and the Success of the good Work you have undertaken, I here send you a Dissertation, the Result of some Conversations with a Friend, to whom I acknowledge myself chiefly indebted for the Dilemma, in which lies the main Strength of my Reasoning.

If there were no Connection between the New and the Old Testament; if there were
not

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not in the Old Testament several Passages looked upon by the *Jews* as foretelling a very extraordinary Person, they call the *Messiah*, and applied by the Writers of the Gospel to Jesus Christ as relating to him, and to him alone; the Mosaical Dispensation would be to us Matter of mere Curiosity.

Without a Reference to any thing before the Times of Jesus Christ, we have sufficient Reasons to believe his divine Mission.

But since there is a visible Connection between the New and Old Testament; since the ancient *Jews* certainly did, and the modern *Jews* still do, take many Places in their sacred Books to point at a grand Deliverer; and particularly since the Evangelists and Apostles frequently declare, that Jesus Christ is the Saviour thus prefigured and foretold; it becomes absolutely requisite, for the Conversion of the *Jews* especially, that the real fulfilling of such Prophecies in Jesus Christ, or the Justness of their Application to him, and to him only, should distinctly appear.

Nay indeed the same is almost equally requisite to convert the Gentiles to Christianity, and confirm us Christians in our Faith.

If the most unprejudiced *Jews* find that the Messiah they are to expect, pursuant to

their Prophecies, is very different from that Jesus, who stiles himself their Messiah, and that his Historians force several Places of the Old Testament out of their obvious Sense to apply them to evangelical Events, how can they believe he is their promised Messiah?

On the other hand, what can a Pagan Philosopher think of that shocking Disagreement?

And as to those Christians, who disdain a Belief without Knowledge, they must be astonished at the Stupidity, or filled with Indignation at the evil Design, which in that Case the Gospel-Writers should deservedly be accused of. Either of which Impressions, but in an eminent Degree the latter, would disparage Christianity.

And therefore that the modern *Jews*, and other Enemies of it, should, as some did of late Years, endeavour to ridicule the Application made to Jesus Christ of the ancient *Jewish* Prophecies by the Evangelists and Apostles, I am not surprized. They could not hit upon a better Device to strengthen the Incredulity of all such among them, and stagger the Faith of all such among us, as not being serious and steady enough in their Search after Truth, may be fooled by Banters, or misled by sophistical Arguments, quite out of the right Way.

To

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To obviate or solve the Difficulties in this Matter, has been the Object of the Labours of many learned Men. Several of our Divines seem to me to have greatly perplexed the Cause, either by affixing to the Prophecies a double Meaning (*a*), or by admitting

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(*a*) The famous Mr. *Whiston* thinks, that to suppose in the Prophecies a double Meaning is absurd. See his *Sermons preached at the Cathedral Church of St. Paul in the Year 1707, at the Lecture, &c.* Sermon. 1st.

If a Prophecy in the Old Testament plainly relates to a temporal Event, and if the Event has happened long before the Times of the Gospel, is it not preposterous to judge that that same Prophecy is also the Prediction of some Evangelical Event? Indeed if that Prophecy thus relating to some former Event, and actually fulfilled long before the Coming of Jesus, had been intimated by the Prophet to typify, or ultimately to forebode, some other greater Transaction, in the Times of the Messiah; or if upon other Grounds (no Matter what) a Belief had prevailed throughout the whole Jewish Nation before Christ's Coming, that that Prophecy, and the Event whereby it was fulfilled, related further to something of higher Importance, which was to happen in the Times of the Messiah, that would entirely alter the Case: And yet it could not with any Propriety be said that that Prophecy had a double Meaning. But it might be said, and might be true, that that Prophecy, and the Event ensuing, make up as it were a second Prophecy, and the Evangelical Event answering them would be a Completion of that second Prophecy. But to say such a Prediction related to such an Event, and was actually fulfilled by that Event as recorded in ancient History long before the Times of the Gospel, and then alledge that there lay hid in that Prophecy another Sense, a sublimer Sense, (*hic latet sublimior sensus, as our most famous Critics love to speak*) the foretelling of a much nobler Event, which was afterwards fulfilled under the Gospel Dispensation; that truly that Sense could not be known till it was fulfilled, but that

I know not what strange Rules of Interpretation, whereby you may infer *quidlibet ex quolibet*, any thing from what you please (b); or by endeavouring to find, by means of Language and Criticism, a Sense in Favour of Christianity in many Places, which our Adversaries with a great Shew of Reason explain otherwise.

Some

that we were taught by the Evangelists and Apostles what the Prophecy meant besides its first and obvious Meaning, and how it was secondly compleated, is certainly, as Mr. Whiston calls it, a weak and enthusiastic way of arguing.

A Jew, or Infidel, of the meanest Capacity, will readily answer, *All that is advanced without Proof, since the Prophecy, before the odd Application made of it by the Authors of the New Testament, never was understood to refer to any thing but the Event, whereby it was literally and absolutely fulfilled long before they lived.*

It would be in vain to alledge, that the Evangelists and Apostles were instructed and influenced by the Holy Ghost, and that consequently we must take it for granted they could not misapply any Prophecy.

That will not do with any one who is to be converted to Christianity. On the contrary, such a Reasoning will give them a strong Disgust; nor do I see it may in the least strengthen the Faith of Christians; it can only puzzle them, and raise Uncertainties and Suspicions; for it is *visibis petitio principii*, a begging of the Question. If you must be a Christian before you can know that such a Sentence in the Old Testament is a Prophecy, and is to be applied so and so, then that Prophecy, and the fulfilling of it, cannot serve to make you what you are already; and it would be more absurd still, if possible, to bring that in to convince one, who far from being of the Christian Religion is strongly prejudiced against it.

(b) Such are the Rules laid down by Surenhuys in his *Reconciliator*.

Some late Writers, particularly of this Nation (*c*), whom I shall often quote in the Sequel of this Essay, have cast so much Light on this important Subject, that if it might be expected the Generality of Christians would be at the pains of purchasing and reading their Works, there would be but little Occasion to write any more upon it. But that is not to be supposed; and besides that the Method and main Argument I have to offer are new (*d*), I have the peculiar Advantage of bringing the whole Dispute to one Point; so that, if I am right, the Reader, without the great Trouble of going through innumerable and very intricate Controversies, will by perusing a short Paper receive sufficient Satisfaction, about the Validity of the Proof we draw in favour of Christianity, from the Completion of the ancient *Jewish* Prophecies.

We shall have no wrangling about the Sense of those Prophecies, (another uncommon Advantage): I take them generally in the same Sense in which they were understood by the Body of the *Jewish* Nation, or by the wisest among them, before the coming of Christ.

Besides

(*c*) The *British*.

(*d*) The main Thought, on which the Strength of the Argument in this Essay depends, has been but barely and but very slightly glanced upon, and that by no other Author, that I know of, but *Sam. Chandler*. See his *Vindice of the Christ*. Rel. ch. xi. p. 383. 2d Edit.

Besides their Prophecies properly so called, the *Jews* took the most part of their Ceremonies, and notable Transactions of their Nation, or important Events that had happened them, to be Figures, Types, Emblems and Forebodings of what was to come to pass under the Messiah, and looked upon several Places of their Scriptures as typically prophetical.

I shall consider pretty fully their Prophecies; but of their Figures and Types, as the Matter does not admit of much Dispute, I shall say but a few Words.

My whole Argument is grounded upon Facts; and therefore all the Passages, which I cannot shew to have been understood as Prophecies of the Messiah by the antient *Jews*, I shall pass by as being out of the Question. Besides the Places for which I have a direct or positive Proof, I shall bring in also those for which there is a strong Presumption (e), that they were so understood (f).

For

(e) Though the same Stress is not to be laid on the Authorities from *Jewish* Authors in the latter Ages of Christianity as from their more antient Writers, yet what is confessed by their most celebrated modern Rabbis, such as *Aben Ezra*, *Salomon Jarchi*, *Maimonides*, is of very great Weight. It is highly probable, that what they acknowledge to refer to the Messiah, was antiently so understood.

(f) Several Quotations in this Essay from *Jewish* Authors

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For Order's sake I place all the Prophecies under the following general Heads.

I. Concerning a Deliverer—His Qualities—His Offices—What in general he was to perform—Some great Events that were to ensue, as a Continuance of what was to be done to carry on the grand Design.

II. What was to precede the Time of his Coming, whereby was to be made known that that Time drew nigh—That precise Time, and some notable Circumstances of it—His Lineage and Descent—Some remarkable Circumstances of his Birth—The Place where to be born—The Place where at first he was chiefly to act—Some very remarkable Deeds of his Life.

III. His Humiliation and Sufferings—The Mixture of Grandeur and Lowliness—Some Circumstances relating thereto—His Death and Burial—Several Circumstances relating thereto.

IV. His Exaltation.

I. First then concerning a Deliverer, &c.
Genes. iii. 15. And I will put Enmity—It shall bruise thy Head, and thou shalt bruise his Heel. The Targums (g) of Jonathan and

thors I have taken at second-hand from learned and judicious modern Writers; but the most important I have directly from the antient *Jewish* Books quoted.

(g) See those *Targums* in loc. In the former of them it

and *Jerusalem* shew, that the latter Clause of that Passage was understood of the Messiah.

Several other *Jewish* Writers confirm it.

Genes. xxii. 18. *And in thy Seed, &c.* The ancient *Jews* took the Import of that Prophecy to be, that the Messiah should be of *Abraham's* Offspring, and the Gentiles should be blessed (b).

The most Part of the Particulars, contained in the Blessing here promised in general, are noticed by other Prophecies acknowledged by the *Jews* to refer to the Messiah, such as *Redemption, Pardon of Sin, a great Effusion of the divine Spirit, an extraordinary Knowledge of God.* To prove this, I do for Brevity's sake refer the Reader to *Hug. Grotius de Verit. Rel. Christ.* and particularly to *John Gill's* learned Treatise on the Prophecies of the Old Testament respecting the Messiah (i).

His

is said, *There shall be a Healing for the Heel in the Days of King Messiah.*

It appears also from the *Targum of Onkelos*, that that Place was applied to the Messiah.

(b) *Sepher Chafidim*, f. 961. in *Allix's* Judgment of the *Jewish Church*, &c. p. 57.

On those two Places see *Prophecies of the Old Testament respecting the Messiah considered*, by *John Gill*, p. 11—16.

(i) *Apud ipsos Hebræos receptum est Messiam appellare Iscb-Copher, hoc est, Placatorem*, says *Hug. Grotius de Verit. Rel. Christ. lib. v. paragr. xv.* And in his Note on *Isch-Copher*

His Qualities. He has many great Names and Titles, which exprefs his Qualities. See *Pf. ii.* and *cx.* *Gen. xlix. 10.* *Dan. ix. 25.* *Isa. ix. 6.* All those Places were applied to the Messiah by the antient *Jews*, as appears by their most antient Writings, or by the Confession of their best modern Authors. On *Pf. ii. (k)*, *Pf. cx. (l)*, on *Gen. xlix. 10.* The *Targums* of *Onkelos*, *Jonath. Ben Uzziel*, and *Jerusalem*, have in exprefs Words, *Until the Coming of the Messiah to whom belongs the Kingdom, or Government.* Mr. *John Gill*, p. 41, tells us a remarkable Saying of *R. Rachmon*, which shews how the antient *Jews* understood said Place; and Bishop *Kidder* in his *Demonstration of the Messias* says, *the antient Jewish Doctors expound*

Copher he says, vide *Chald. Paraphraſten Cant. i. 14.* *Mefſiam peccata noſtra portaturum dicit R. Judas in Chafidim*, *R. Simeon in Bereſhith Rabba.* See *John Gill*, p. 19, 20. and 24, 25, 26.

(k) On the 7th Verſe of that *Pſalm*, ſee *Zohar in Num. Fol. 82. 2.* *Talmud Succah Fol. 51. 1.* *Jarchi*, *Aben Ezra*, *Kimchi*, in hunc *Pſalm*. *Maimon.* in *Tract. Sanhed. c. 10.*

(l) *Zohar in Num. Fol. 99. 2.* *Raya Mehimna in Zohar in Geneſ. Fol. 87. 3.* *R. Moſ. Haddarſan in Bereſhith Rabba in Geneſ. xviii. 1.* *Midraſh Tillim in loc. & in Pſalm. xviii. 35.* *R. Obadiah & R. Kimchi in loc.* *R. Saadiah Gaon in Dan. vii. 3.* *Nachman in Diſput. cum Fr. Paulo, p. 35, 36.*

The antient *Jews* acknowledged a *Son of God*, applied that Notion to the Messiah, and called him *the firſt-born*. *Galat. de Arcanis, lib. iii. cap. v. & vii.*

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*pound those Words of the Messiah with one
Consent (m).*

Daniel ix. 25. As we find there the ex-
press Words of *Messiah, the Prince*, there is
no doubt but the antient *Jews* applied that
Place to the *Messiah (n).*

On *Isa. ix. 6 (o).*

His Offices. *King or Ruler, and Prophet,*
and *Higb-Priest.*

King, or Ruler. As that, or some Word
equivalent, is one of the most constant Epi-
thets of the *Messiah*, and we have no man-
ner of Dispute with the *Jews* about it but
the Nature of his Kingdom, or Govern-
ment,

(m) On the same Passage see also *Zohar* in *Num. Fol.*
101. 2. *Raya Mehimna* in *Exod. Fol. 49. 3. 4.* *Talmud*
Sanhed. Fol. 98. c. 2. *Beresith Rabba* in loc. Item
Jarchi & Baal. Hatturim in loc. *Kimchi* in lib. *Shorash*
Rad. ישי. *Nizz. Vet. p. 29.* *Náchman Disput. cum*
Fr. Paulo, p. 53.

(n) See *Edward Chandler, Bishop of Durham*, his excel-
lent Defence of Christianity, ch. ii. sect. 1. p. 116—120.
second Edit.

(o) *V. Targ. in loc. Debarim Rabba. Allix's Judg-*
ment of the Jewish Church, p. 44. *Maimon. in Maji*
Synopf. Theol. loc. 8. de Messiah, p. 21. *Reuchlin de*
Arte Cab. lib. 1. p. 645. & seq.

The Targum of *Jonathan* has these Words, *The Prophet*
says to the House of David, a Child is born unto us, Messiah,
a Man to be for ever.

About the Qualities and Titles allowed to the *Messiah* by
the antient *Jews*, pursuant to the Prophecies, they applied
to him, see also *Hug. Grot. de Verit. Rel. Chr. lib. v. p.*
336. & Annot. Elzev. Edit.

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ment, (of which hereafter) there is no Occasion here for Quotations and Proofs.

A Prophet. Deuter. xviii. 15 (p).

What the Messiah was to do as a Prophet.
—He was to preach a heavenly Doctrine, *Isa.* lxi. 1 (q).

He was to prove his divine Mission by Miracles. The antient Jews believed it. They understood of the Miracles to be wrought by the Messiah this Prophecy of *Isa.* xxxv. 5, 6. *Then the Eyes of the blind shall be, &c.* as the Bishop of *Durham* observes (r).

High-Priest, Ps. cx. 4. *Thou art a Priest for ever, &c.* (s).

What

(p) The Targum of *Jonathan* and *Onkeles*. For further Satisfaction see *Edw. Chandler* Bishop of *Durham's* Defence of Christianity, ch. vi. sect. 2. p. 305. and the Annot. on p. 307.

(q) *Dav. Kimchi* in lib. *Shorash Rad.* משר. R. *Saadia Gaon* in lib. *Haemun.* c. 8.

The antient Jews believed that one of the particulars of the Office of the Messiah was to explain their Scriptures. See Bishop *Chandler's* Defence of Christianity, ch. vi. sect. 2. p. 308—310.

(r) *Edw. Chandler* Bishop of *Durham's* Defence of Christianity, p. 329. Vid. *Zohar* in *Exod.* Fol. iii. 4. & iv. 2. Targ. in *Psal.* xviii. & in *Isa.* liii. 8.

Maimonides owns that the Messiah will work Miracles. Vid. *Pocock*, porta *Mosis*, p. 158.

Adde quod mortuos resuscitavit, quod inter præcipuas Messie notas posuit R. *Ben Gerson*, says *Hug. Grot. de Verit. Rel. Christ.* lib. v. Annot. p. 350. *Elzev. Edit.*

(s) The 110th Psalm is undoubtedly applied to the Messiah

What he was to perform. He was to call the People, and gather all the Nations under his Government.

Genes. xlix. 10. *To him shall the Gathering of the People be.* See above p. 124 the Authority quoted in the Text and Notes.

Zechar. ix. 10. *And he shall speak Peace, &c. And his Dominion shall be, &c.*

We have little or no Dispute with the Jews on this Prophecy. They apply it to the Messiah. See Bishop Chandler's Defence of Christianity, ch. ii. sect. 1. p. 84—88.

Daniel vii. 13, 14. *I saw in the Night Vision, &c. (t)*

I think

Messiah by the ancient Jews, as has been proved above p. 124 in the Note. I know there are great Disputes about the Sense of the 4th Verse, *Thou art a Priest, &c.* I think I might shew by a just Criticism, that the Hebrew Word כֹּהֵן signifies here a Priest, and not a Governor. *Nec aliter acceperunt vetustiores Hebræi & Paraphrastæ*, says Grotius de Verit. Rel. Chr. lib. v. p. 371. But be that as it may, there remain good Proofs of the Expectation the Jews had of an extraordinary High-Priest, whatever particular Places of the Old Testament that Expectation was grounded upon. See Bishop Chandler's Defence of Christianity, ch. i. sect. 2. P. 32, 33.

The Jews calling their Messiah *Placatorem* shews, that they believed he was to perform the most eminent Functions of a High-Priest. See above p. 124, the Note under the Letter (i).

(t) That this Prophecy, and all the others in *Daniel*, we apply to Jesus Christ, were by the antient, and are still by the modern, Jews applied to the Messiah, is not to be doubted. See *John Gill* p. 190. and Bishop Chandler's Defence of Christianity ch. ii. sect. 1. p. 108.

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I think it needless to quote any more of the Prophecies concerning the Universality of the Dominion of the Messiah, which by the *Jews*, as well as by us, are judged applicable only to their Messiah.

All the Prophets express, or describe, that Government by these, or the like Words, *Judgment, Righteousness, Peace*. See *Isa.* xlii. 1, 3, 4. *Jerem.* xxiii. 5, 6. and xxxiii. 15, 16. *Ezek.* xxxiv. 24 & seq. and xxxvii. 22 & seq.

He was to settle a new and everlasting Covenant. *Jerem.* xxxi. 31 & seq. *Behold the Days come, says the Lord, that I will make a new Covenant with, &c. (u)*

A Covenant with all Mankind; which implies the Vocation of the Gentiles: That is comprehended in the Universality of his Dominion, and the manner of his Government, and more explicitly expressed in abundance of other Prophecies. *Genes.* xxii. 18 (x). *Isa.* xi. 9 & seq (y). *Joel* ii. 28

(u) It is acknowledged by the Jews to belong to the Messiah.

No doubt it was in consequence of this, and other Prophecies to the same purpose, they believed the Law of *Moses* was to last only till the coming of the Messiah. See *John Gill*, p. 129; and for full Satisfaction, *Bishop Chandler's* Def. of Chr. ch. v. sect. 1, p. 271. and the Quotations in the Margin.

(x) See above, p. 124.

(y) Zohar in Levit. Fol. x. 1.

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28 (z). And more expressly still in several others, which for the most part, if not all, are acknowledged by the *Jews* to relate to the Messiah (a).

Some great Events that were to ensue as a Continuance of what was to be done to carry on the grand Design.—The pouring of the Spirit of the Lord upon all Flesh in a most extraordinary manner.

The Prophecy of *Joel* ii. 28. already quoted, *And it shall come to pass afterward that I will pour out, &c.*

Miracles to be wrought, *Isa.* xxxv. 5, 6 (b).

The Destruction of *Jerusalem*, *Dan.* ix. 26, 27. *And after threescore and two Weeks shall, &c.*

The

(z) Zohar in Num. Fol. xcix. 2. Kimchi, Rachi, & Aben-Ezra, in loc. and R. Isaac Chizuk Emun. p. 51. This last is a very bitter Writer against Christianity.

(a) See Dr. S. Clarke's Evidence of natural and revealed Religion, the seventh Edition, p. 405.

(b) I had Occasion to quote this above, p. 127, but bring it in here again, because there is reason to think that the Jews apprehended that not only the Messiah himself would work Miracles, but that in those Days many Miracles would be wrought by others in his Name, or by his Will. *Isaiab's* Prophecy here alledged seems to point out that Sense; and the following remarkable Expression of the Targum seems to confirm that such was the Opinion of the antient Jews. In the Targum on *Isa.* liii. 8. we find these Words, *Who can declare the Miracles that shall be done in his [the Messiah's] Days?*

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The antient *Jews* understood by it the total Destruction of *Jerusalem*. See Bishop *Candler's* Vindication of his Def. of *Christ*. ch. iii. sect. 1. p. 279.

As this Prophecy is more express to that purpose than any other, I need not quote any more.

It is needless also to mention Prophecies concerning the Dispersion of the *Jews*.

II. I am to consider the Prophecies relating to what was to precede the Time of the coming of the Messiah, whereby was to be made known that the Time drew nigh: That precise Time, and some notable Circumstances of it: His Lineage, &c. See above, p. 123.

What was to precede the Time, &c. *Malach. iii. 1. Behold I will send my Messenger, and he shall, &c.* And again, *Malach. iv. 5, 6. Behold I will send Elijah the Prophet, &c. (c)*

The ancient *Jews* expected an extraordinary Meteor to appear at the Time of the coming of the Messiah (*d*).

I 2

The

(c) That the *Jews* from these Prophecies expected a Fore-runner, who was to prepare the Way by preaching Repentance, is not to be called in question. See Bishop *Candler's* Def. of *Chr.* ch. ii. sect. 1. p. 52 & seq. and *ibid.* p. 65 & seq. and *ibid.* ch. iv. sect. 1. p. 233—235. See also *John Gill*, p. 140, 143. and *Allix's* Judgment of the Jewish Church, p. 44.

(d) See *John Gill*, p. 122, 123. Most probably that Expectation

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The precise Time is fixed by an exact Calculation, and by several very remarkable Circumstances. *Daniel ix. 24, 25. Seventy Weeks are determined, &c. (e)*

Remarkable Circumstances. *Genes. xlix.*

10. *The Scepter, or Tribe, &c. (f)*

Hagg. ii. 6—9. For thus saith the Lord of Hosts, yet, &c. (g)

The Lineage and Descent of the Messiah.

He was to be of the Nation and Stock of *Israel*; of the Tribe of *Judah*; of the House

Expectation was grounded on *Numb. xxiv. 17. There shall come a Star, &c.* which Prophecy is understood of the Messiah by many Jewish Writers. The Targums of *Jonathan* and *Onkelos* interpret it that way. See *John Gill*, p. 120 & seq.

(e) See *John Gill*, p. 42, 43. and especially Bishop *Chandler's* Def. of Chr. ch. ii. sect. 1. p. 116—120.

In *Jesum autem tam bene convenit ut magister Hebr. Nebmias, qui annos quinquaginta sum præcessit, aperte jam tum dixerit non posse ultra eos quinquaginta annos protrahi tempus Messie a Daniele significatum*, says *Grotius de Verit. Rel. Chris. lib. v. p. 336.*

Rabbi Jose, qui excidium templi vidit, Messie tempus advenisse dicebat, ut testatur R. Jacob in Caphtor, says the same great Man. *Ibid. in Annot. p. 339.*

(f) See above, p. 124, 125. See also this *Lit. Journal*, Vol. i. Part ii. Art. ii. p. 252 & seq.

(g) The Jews about Christ's Time interpret this Text in *Haggai* of the Messiah. *Akiba*, who might be born under the second Temple, applied it so, says Bishop *Chandler*, Def. of Christ. ch. ii. sect. 1. p. 81. See also *John Gill*, p. 42, 43. *Zohar in Exod. Fol. 43. 1. R. Azarias in Meor. Enayim. R. Sol. Jarchi. Aben Ezra, & Dav. Kimchi in loc.*

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House and Family of David; the very Name of David is given him.

Jerem. xxx. 21. And their Nobles—and their Governor shall proceed from the midst of them, &c. (b) Gen. xlix. 10. already quoted, and 1 Chron. v. 2. For Judah prevailed, and, &c. (i) Isa. xi. 1. And there shall come forth, &c. (k). The Messiah is called David (l).

Some remarkable Circumstances of his Birth.

The antient Jews believed there would be something extraordinary, supernatural, in the Conception and Birth of the Messiah. *Isa. vii. 14. Therefore the Lord—Behold a Virgin shall conceive, &c. and Jerem. xxxii. 22. How long—a Woman shall compass a Man.* Very probably it was on those Prophecies they chiefly grounded that Belief (m).

The Place of his Birth. *Mic. v. 2. But thou, Bethlehem, &c. (n)*

I 3

The

(b) See *John Gill*, ch. iv. p. 84. The Targum of *Jonathan* has expressly: *Their Messiah shall be revealed from among their Children.*

(i) See *Gill*, *ibid.* p. 85.

(k) See *ibid.* p. 85, 86. and *Bishop Kidder's Demonstr.* of the Messiah, part iii. p. 83.

(l) See *Gill*, p. 90, 91.

(m) See *ibid.* p. 96—101. and especially *Bishop Chandler's Def. of Chrif.* ch. iv. sect. 2. p. 249—254.

(n) The Chald. Paraphr. applies this directly to the Messiah.

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The Place where he was at first chiefly to act. *Iſa.* ix. 1, 2. *Nevertheless the Dimness—the People that walked in Darkness, &c.*

The antient *Jews* believed the Messiah was to make his first Appearance in *Galilee*; and most probably that Belief was grounded on this Prophecy (v).

III. His Humiliation and Sufferings—The Mixture of Grandeur and Lowliness—Some Circumstances relating thereto—His Death and Burial—Some Circumstances relating thereto.

His Humiliation, Sufferings—The Mixture, &c.

Pſ. xxii. (p), and *Iſa.* liii. (q)

Zechar.

ſiah. Vid. Targ. in loc. It was certainly ſo underſtood by the antient *Jews*. For further Satisfaction ſee *Gill*, p. 108. and *Bishop Chandler's* Def. of *Chriſt.* ch. ii. ſect. 1. p. 127, 128.

(o) *Zohar* in *Gen.* Fol. 74. 3. and in *Exod.* Fol. 3. 3. See alſo *Gill*, p. 132, and p. 148, 149.

(p) Vid. *Midraſh Tillim*, & *R. Sol. Jarchi* in hunc *Pſalm*, ver. 6. If ſome parts of this *Pſalm* are acknowledged by the moſt eminent *Jewiſh* Writers to belong to the *Messiah*, why not the whole?

(q) Targum in *Iſa.* lii. 13. & liii. 10. *Talmud Sanhed.* Fol. 98. col. 2. *Zohar.* in *Exod.* Fol. 85. 2. *Bereſh.* Rab. in *Gen.* xxiv. 67. For further Satisfaction ſee *Gill*, p. 161.

The *Jews* begin this Prophecy at ch. lii. 13. and carry it to the End of ch. liii. Their Targum has expreſſy, *Behold my Servant, the Meſſiah.* See *Bishop Chandler's* Def. of *Chriſt.*

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Zechar. ix. 9. Rejoice greatly, O Daughter of Sion, behold thy King, &c. (r)

His Death and Burial—Some Circumstances relating thereto. Again, *Pf. xxii. Isa. liii. and Zechar. xii. 10. And I will pour upon the House, &c. (s)*

His Exaltation. *Pf. ii. and cx. (t) and Daniel vii. 13, 14. And behold one like the Son of Man, &c. (u)*

I 4

I have

Chris. ch. ii. sect. 1. p. 160, 161. and *Pearson* on the Creed, Art. ii. p. 87. and *ibid.* Art. iv. p. 180.

It is agreed on all hands, that the liii. chap. of the Prophet Isaiah speaks of the Sufferings of the Messiah, says *Bishop Kidder* in his *Demonstr. of the Messiah*, part i. p. 82. and *Seb. Munster* in *loc.* says, *Intelligitur totum istud caput etiam secundum Judæos de Messia.* See also *Hug. Grot. de Verit. Rel. Chr. lib. v. paragr. xix. & Annotat.*

(r) *The Jews expected the Messiah to make such an Appearance,* says *Mr. Gill*, p. 156. But for full Satisfaction see *Bishop Kidder's Demonstr. of the Messiah*, part i. p. 71. and the Authors he quotes in the Margin, and *Bishop Chandler's Def. of Chris. ch. ii. sect. 1. p. 87.*

(s) *Phil. a Limborch* in his *Amic. Collat. cum Erud. Jud. Collat. iii. p. 196.* speaking of the 53d Chapter of *Isaiah* says, *Huc Esaiæ loco addere possemus Psalm. xxii. Zacbar. ix. 9. & xii. 10, 11. qui omnes, testibus etiam Rabinorum præcipuis, de Messia expositi sunt.*

See also *Bishop Chandler's Def. of Chris. ch. ii. sect. 1. p. 92. and Gill*, p. 176.

I may bring in as a remarkable Circumstance of the Sufferings of the Messiah, *Zech. xiii. 7. Smite the Shepherd, &c.* which Words some Jewish Writers refer to the Messiah. See *Gill*, p. 174.

(t) See above, p. 124.

(u) That by the Son of Man is here meant the Messiah, the antient Jews acknowledge. *Zohar in Genes. Bel. 85. 4.*
For

I have advanced (page 122) that besides their Prophecies properly so called, the antient *Jews* took the most part of their Ceremonies, and notable Transactions of their Nation, or important Events that had happened

For further and full Satisfaction, see Bishop *Candler's* Def. of *Chrif.* ch. ii. sect. 1. p. 108. and *Pearson* on the Creed, the Beginning of Art. vii. with the Quotations in the Margin.

N. B. I take notice here only of the Messiah's Exaltation in general, as foretold by the Prophets, according to the Opinion of the antient *Jews*. My Reason for not mentioning in particular his Resurrection is, that I do not find the *Jews* understood in that Sense the Prophecies applied by the Apostles to the Resurrection of *Jesus*; and though their Application to this Event be never so just, yet those Prophecies are not to my purpose; nor can I make any use of the good Reasonings and Observations of Bishop *Kidder*, in his Demonstr. of the Messiah, part i. p. 98—100. nor *Gill's*, ch. xi. p. 178—185.

The Messiah's Resurrection is implied in his Exaltation. But 'tis not pertinent to my Design, to take notice of it.

I might indeed alledge *Pf.* xvi. 10. as *St. Peter* in the *Acts* does. For though I do not find any express Authority to shew, that the 10th ver. was understood by the antient *Jews* in the Apostle's Sense, and that that Psalm was especially applied to the Messiah, yet there are strong Reasons to believe both. Two of the Authors I have so often quoted observe, that it is acknowledged in the Midrash that the Sense of the Words of that ver. is, *that the Moth and Worm should have no Power over him.* And it appears that almost all the Psalms, where there was something extraordinary, were looked upon as relating to the Messiah, though under the Name of *David* or *Solomon*. See Bishop *Candler's* Def. of *Chrif.* ch. iii. sect. 2. and *Sam. Candler's* Vindic. of the *Chrif. Rel.* vol. i. part ii. ch. vi. p. 247. 2d Edit.

But *ex superabundanti jure*, and to avoid Disputes, or not to deviate in the least from my Drift, I may forbear insisting on that Passage.

pened them, to be Figures, Types, Emblems, and Forebodings, of what was to come to pass under the Messiah, and looked upon several Parts of their Scriptures to be typically prophetical. The modern *Jews* retain the same Notions.

For Proofs of this Assertion I refer the Reader to Bishop *Chandler's* Defence of Christianity, chap. iii. sect. 2, 3, and 4, from p. 178 to 206, and *ibid.* sect. 5. p. 207 & seq. and to Bishop *Kidder's* Demonstration of the Messiah, part ii. p. 77, 78. and to Mr. *Samuel Chandler's* Vindication of the Christian Religion, vol. i. part ii. chap. vi. (w)

Besides the Passages I have quoted, there are a very great Number which the antient *Jews* applied to the Messiah (x), and are very

(w) *Seb. Munster* in his Preface on the Prophets observes, that antient *Jews* have wrote on this Subject, *Non est in lege etiam una litera, in qua non pendeant magni montes.*

(x) *Judæi doctiores sentiunt Prophetas potissimum loquutos ad tempora Messiae*, says *Seb. Munster* in his Præf. in Vet. Testam.

Mr. *Sam. Chandler* in his Vindic. of the Christian Rel. vol. i. part ii. chap. vi. observes, that *Jonathan* and *Onkelos* refer many Passages of the Old Testament to the Messiah. "Some of which, says he, are the very same which the New Testament Writers apply to our Lord Jesus; and as for those others which are in the New Testament, they are not so far distant from the plain Sense of the Prophecies, as they lie in the Old Testament, as many of those Passages are which *Jonathan* applies to the Messiah."

Here

very applicable to Jesus Christ, or to the Evangelical Events. I have passed them by having already collected more than enough.

From the Quotations in this Essay taken immediately from their own Authors, and upon the Credit of many more which I have referred him to in modern Writers of an established Reputation, the Reader is by this time convinced of the Certainty of the following Facts.

That the *Jews* expected an extraordinary Person, whom they called the Messiah— That they expected him at a particular determined Time: Out of a peculiar Tribe and Family: From a District and Town known to them by Name.

That they expected him under a precise and appropriated Character: Invested with miraculous Powers: And further to be distinguished by a long Series of Actions and Events, many of which were minutely ascertained even in their most indifferent Circumstances.

On the other hand, by looking into the Gospel History he may convince himself as fully that in the Time of his Appearance ;
In

Here he quotes *Jonathan's* Paraphrase on *Pf. xxi. 1—8. Is. xi. 1—6, &c.*—“ From which places, adds Mr. Chandler, I am apt to think that there was no remarkable Prophecy, but the Jews apprehended it some way or other to belong to their Messiah.”

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In the Family from which he was descended: In the Place where he was born: In the Character which he assumed: In the Powers which he exerted: And in the several Circumstances of his Life and of his Death, Jesus Christ perfectly resembled that extraordinary Person they expected, and copied exactly from the Model which they had set up for themselves of the Messiah (y).

Let him now impartially consider what in Equity ought to be inferred from this Resemblance.

The

(y) When Jesus Christ made his Appearance in the World, so clear was the Apprehension of the Jews that that was the Time appointed for the coming of their Messiah, that there was among them a strong and general Expectation of him. For full proofs thereof, I refer the Reader to Bishop *Candler's* Def. of Chris. chap. i. sect. 1. & seq. and the same Author's Vindic. of his Def. of Chris. vol. ii. sect. 1. p. 339. & seq. and Dr. *Clarke's* Evid. of Nat. and Rev. Rel. p. 411, 412. the 7th Edit. and Bishop *Kidder's* Demonstr. of the Messiah, chap. iii. p. 27, 28. and *Hug. Grot. de Verit. Rel. Chris. lib. v. p. 339.*

With the same, and even with a more palpable Exactness, do the other Evangelical Events answer the Prophecies, or what the Jews looked upon as such.

I know the Jews, and some other Enemies of Christianity, dispute the completion of some of them. But their dark Reasonings cannot hold a Moment against the glaring Light of the Gospel History. For full Satisfaction I refer the Reader to the several excellent Authors I have so often quoted. The 18th Sect. of the 5th Book of *Grot. de Verit. Rel. Chris.* though very short, may be sufficient to solve their Difficulties. But see particularly *Sam. Chandler's* Vindic. of the Chris. Rel. vol. i. part ii. ch. viii.

The *Jews* conceived as they did of the Messiah, upon the Credit of old Books certainly written very long before the coming of our Saviour, and traditionally looked upon as Prophecies.

To us, who live at the Distance of many Ages from the Time in which they were delivered, and are but imperfectly acquainted with the Stile, and even with the Language, of the Authors, these supposed Prophecies appear ambiguous perhaps or strained; and, to grant the most that the Infidel can wish, many there are among them by no Art, we have, reducible to the Sense the *Jews* have assigned them.

Of whom is it more likely, of the *Jews*, or of us, Moderns; of their Tradition, or of our Conjectures, that the one is right in opposition to the other? Is it not infinitely probable, that from Lights, which we have lost; from the Prophets verbal Illustrations of their own obscure Predictions; from Hints traditionally preserved, the *Jews*, as they were certainly persuaded, so had they Reason to be so, that many Passages in the sacred Books related to the Times of the Messiah, in which at present there is no seeming Connexion with them? Is not this from the Nature of Things, and in itself, the most obvious Supposition?

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It becomes almost a necessary one, if it be observed that the Idea they have formed to themselves of the Messiah, has been actually fulfilled. If they have arbitrarily, and without Foundation, collected incoherent and seemingly inconsistent Characters of a Messiah, from Books which bore no reference to him, how came they all to be reunited in one Person? Will any one say, that that Correspondence between such a prodigious Variety of Prophecies and Types, and such a prodigious Variety of Events, is the Effect of Chance?

I hope by this time that nonsensical Word *Chance* is absolutely exploded from all fair Reasoning (x).

If the Apostles had not prevented us in the Application they made to Jesus Christ of a great Number of Places in the Old Testament, which were acknowledged by the *Jews* for Prophecies relating to the Messiah, we would undoubtedly do it for them, it being next to impossible to overlook the amazing Correspondence between those Prophecies and the Evangelical Events, and absolutely impossible to apply them to
any

(x) If the Reader has a mind to see how remarkably providential was the fulfilling of the Prophecies, let him see *Bishop Kidder's Demonstr. of the Messiah*, part i. chap. iii. p. 21. and *ibid.* ch. x. p. 130, 134. *Mr. Gill* has also very good Observations on that Subject.

any other Person, Times, or Events whatsoever, past, present, or to come (a).

However, to go as great a Length, as any Enemy to Christianity can desire, let us lay aside the aforesaid rational Supposition, and say, that the most that can be made of the antient *Jewish* Prophecies is, that but a few of the many, that have been applied to the Messiah, do really belong to him : That an enthusiastic Spirit, which reigned long before the Evangelical Times, had induced the whole *Jewish* Nation to interpret, as relating to the Messiah, every thing that was expressed by those lofty Figures, which the Eastern Nations are so fond of: That tho' such Interpretations had prevailed, and were universally received among them, yet perhaps not one in ten of the Prophecies thus understood, were so meant by the prophetic Spirit. Nay we might carry the Concession further still, and admit of this Conjecture, that not one of those Prophecies promises a Messiah,

(a) The prophetic Spirit of Christ; the divine Power he exerted in working Miracles; the Circumstances marked out for the Time of the coming of the Messiah, which Circumstances, as appears from the past State of the Jewish Nation, never happened before Jesus Christ's Time, and from their present State never can happen again; several particular Qualities, Cases, and Events, which never met before the Evangelical Persons, Times, and Places, and never can meet again, do evidently demonstrate the Assertion.

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Messiah, and that the *Jews* had framed to themselves their Ideas of him no body can tell why, or upon what Foundation. I dispense the Antagonist with the very hard Task of giving that wild Conjecture a plausible Appearance.

The *Jews* had such Ideas: They were strongly imprinted on their Minds: They had been transmitted from Father to Son: The whole Nation had been of old, and at the Time of Jesus Christ's coming into the World, was more than ever, full of the Expectation of that Messiah: That is a Fact which I think I have unquestionably proved, and the Antagonist cannot, does not, deny. 'Tis equally certain, and has also been sufficiently made out, that Jesus Christ, and the Evangelical Events, answer the reputed Prophecies. I am not now concerned for any thing but those two Facts; and here is my plain Dilemma:

Either the Prophecies and Types, acknowledged by the antient *Jews* to refer to a Messiah, were really intended as such by the Almighty: Or else the whole Nation had imagined (no matter why) that such and such Sentences, and Ceremonies, and Events, were prophetical and typical.

If the former, then the exact Completion of such Predictions and Prefigurations, is a Demonstration that the Person in whom,
and

and by whom, the foretold Events came to pass, was the promised Messiah :

If the latter, then the fulfilling of the supposed Prophecies is a Demonstration, that God thought fit so to rule Things by his Providence, that the Evangelical Events should exactly answer those supposed Prophecies (*b*), that Condescension proving necessary

(*b*) That many Passages understood by the Jews as Prophecies concerning a Messiah were really such, can scarcely be called in question by an attentive and fair Enquirer ; but it is very likely, however, that they had taken for prophetic in relation to their Messiah some Places, which were not so intended. As they had clear Promises, and their Imagination was warmed with the high and comfortable Ideas their Prophets had given them of him, 'tis not at all surprizing they should fancy they saw something of his Character, or Actions, in several Words, Ceremonies, or Events, which in reality contained nothing about him. But such was God's Care to remove all Obstacles to their Conversion, that in the Dispensations of his Providence he had a special Regard to those Misapprehensions of his People, when they were in themselves indifferent, or had no evil Tendency. So it seems from some of our Saviour's Words, that in what he did, and said, he had in view to fulfil some Passage or other in the Jewish sacred Books, which was reputed a Prophecy concerning the Messiah : Thus, for Instance, when he said, *I thirst*, it appears from the Evangelist's Narrative (*John* xix. 28.) that our Saviour spoke so with a Design to bring about the fulfilling of a Prophecy. See also *Matth.* i. 22, 23. And thence perhaps we may infer, not that all the Evangelical Events were foretold because they were to happen, but that they were brought to pass because foretold, or thought to be so.

This Expression, ὡς πληροῦν—ὡς τελεῖσθαι, *that it might be fulfilled*, or something equivalent, which is frequently met with in the New Testament, does visibly favour that Notion,

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cessary to convert the *Jews* to Christianity, and also to facilitate and confirm the Conversion of the Gentiles.

That God should inspire a Prophecy in consequence of an Event he is resolved to bring about; or that he should cause an Event to happen in consequence of a Place in the holy Scriptures, which was generally looked upon as a Prophecy, is perfectly equal with respect to the Proof we are to draw from it in favour of any given Doctrine. Certainly in either Case the Interposition of Providence does equally appear, and equally answers the proposed End.

I might conclude here, leaving it to any honest *Jew*, or *Deist*, to examine my Dilemma, and see whether he can annul my Conclusion from either Side of it.

But compleatly to remove, if I can, whatever might darken the important Truth I have endeavoured to evince, I ought to answer

tion. I know very well, that several learned Men give us many Observations to shew, from the Idiom and Genius of the antient Oriental Languages, that that Expression has not the same Import it bears in our modern *European* Tongues. Tho' there may be a good deal of Truth in what they alledge, yet the softening, or rather explaining away, the obvious Sense of the Words, looks like an Evasion. Now according to the above Hypothesis, you may take them in the strongest Sense. Far from forming an Objection, you will thereby corroborate the Conjecture.

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swer two or three Objections, which of all those I can think of have the greatest Shew of Reason.

First then, one may argue thus :

“ It has been laid down in the Essay, as
 “ an undeniable Principle, that it was of
 “ the greatest Consequence to shew the
 “ *Jews*, that the Evangelical Events perfectly agree with whatever was judged by
 “ them to be typical, emblematical, and
 “ especially prophetical, with respect to the
 “ Times of the Messiah. That Agreement
 “ must answer not the Meaning that may
 “ be ascribed to the Ceremonies, or the
 “ Sense in which the prophetic Words may
 “ be taken, but directly and solely the Conceptions of the antient *Jews*; or else instead of being fit to contribute to their
 “ Conversion, it would have considerably
 “ obstructed it (c).

“ Now that Agreement is very defective
 “ in the most material Point, viz. the Nature of the Kingdom of the Messiah;
 “ for, as the famous Mr. *le Clerc* observes,
 “ *so little had the Jews apprehended from their Prophecies what Sort of a Person he was to be, that the whole Nation expected*
 “ in

(c) As for the Misconstructions of modern Jews, I think it needless to bring them in. It would evidently be absurd to alledge them as rational Objections,

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“ in him a temporal King, and that the only
“ Cause of their refusing to acknowledge Jesus
“ Christ for the Messiah was his not answer-
“ ing that false Notion (d).”

I answer, that though God's Goodness may induce him to have a great Indulgence for, and rule several Events according to, some Misapprehensions of Mankind in Matters indifferent, where those Mistakes arise not from any immoral Disposition, and when such a Condescension may be conducive to an excellent Purpose; yet he ought not, cannot, have such an Indulgence, where the Mistakes are occasioned by vicious Dispositions, and have a very evil Tendency.

That this is here the Case appears undeniable; for they had inferred from their Prophecies that their Messiah was to be an extraordinary Prophet, one of whose Offices would be to explain their Scriptures (e), a Person from whom they were to receive great spiritual Blessings (f), a spiritual Redeemer, one whose Kingdom was to last for ever, that is, to the End of the World (g). That Abundance of their Prophecies cannot possibly be

K 2

understood

(d) Biblioth. Choise. tom. xxvii. part 2. art. 3. p. 391, 392.

(e) See above, p. 127, the Note under (g).

(f) See Gill, ch. ii. p. 21—26.

(g) Vid. Grot. de Verit. Rel. Chris. lib. v. sect. xviii. p. 353, 354.

understood of temporal Advantages is also certain (*b*): That accordingly they understood of spiritual Blessings, many places in their sacred Books under the Figures or Images, so usual among them, of temporal Things: That consequently the Names and Attributes of a King might as well, according to their common figurative Stile, denote a spiritual King as a temporal one: That many, and the wisest among them, far from thinking the Prophecies could not be fulfilled but by the Messiah's being a temporal King, judged on the contrary he was to be a King vastly above all earthly Kings (*i*): That therefore this Error of theirs was the Effect of Ambition, Pride and Avarice.

It was not requisite, it was not consistent with the Holiness of God, nor with the Scheme

(*b*) See Dr. *S. Clarke's* Evid. of Nat. and Rev. Rel. p. 396—403. the 7th Edit.

(*i*) The Application made by *Simeon*, a very respectable Person among the Jews, of several of their Prophecies to Jesus Christ, and the Conversion of many of their Doctors, and other Persons of Distinction, notwithstanding the vulgar Prejudice concerning the Messiah's Kingdom, are Proofs of the Assertion. The same appears from many of their Writings. For further Satisfaction see Dr. *Clarke's* Evid. of Nat. and Rev. Rel. p. 412. *Sam. Chandler's* Vindic. of the Chris. Rel. vol. i. part ii. chap. v. Vid. etiam Hug. Grot. de Verit. Rel. Chr. lib. v. annot. in paragr. xix. sub literis (P.) (Q.) (R.)

See also, and particularly, Dr. *Whitby's* Notes on *Gal.* iii. 24. and the Author he quotes, viz. *Voisin de Leg. Div.* l. i. c. viii. p. 6.

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Scheme of the Redemption of Mankind through the Messiah, that he should be a worldly Conqueror. Their Blindness to the Sense of their Prophecies was a wilful Blindness; and if without any Authority they had dreamed such a Messiah was promised them, that vain and noxious Expectation was not to be complied with. They desired with much more Ardour temporal Wealth and Glory, than the spiritual Blessings they believed the Messiah would bestow.

The Objector might as well bring in against us the Evasions and Chicanes of the modern *Jews*, as that unpardonable Error of their obstinate Forefathers.

Surely (I must insist upon it) 'twas not fit that divine Providence should shew any Complaisance for a pernicious Error, especially since the Predictions they supposed to relate to that Matter, could much more truly and more conspicuously be fulfilled by pouring upon Earth all Sorts of spiritual Blessings, than by raising the *Jewish* Nation to the highest pitch of worldly Grandeur: Nay indeed the gratifying their vicious Desires in that manner would but very lamely have corresponded to the real or reputed Prophecies, and must consequently have given any attentive Enquirer a very cogent Reason for absolutely rejecting that worldly Messiah, as one who fell extreamly short of a just Expectation.

On the other hand, it would in all probability have greatly increased their evil Prejudices, and corrupt Affections.

And as it was necessary that the Kingdom of the Redeemer of Mankind should not be of this World, so it is very admirable, that to shew not only the Nature of his Royalty, but his determinate Resolution not to meddle with worldly things, Jesus Christ had all those Characters and Marks, whereby it had been plainly foretold, or (which with reference to my purpose is the same thing) it was apprehended as plainly foretold, the expected Messiah should in these two respects be most clearly distinguished. If some of the Prophecies extol his heavenly Grandeur, other places equally looked upon as prophetic inform us, that he was to be meek, lowly, not noisy, not apt to raise Commotions, and of an unparalleled Patience under the most cruel Sufferings.

Thus his temporal Lowliness, and spiritual Greatness, the one inconsistent with worldly Royalty, the other far above all earthly Power, were so blended together, that no unprejudiced Person could either mistake him for a temporal King, or not see he was most eminently a spiritual one (*k*).

I am

(*k*) The modern Jews being sensible that their Forefathers applied equally to the Messiah the places, which intimate his

I am sure that upon Sight of a Man, who in all Respects but temporal Royalty answer'd every Prophecy, looked upon as relating to the *Messiah*, and who was invested with supernatural Gifts, and divine Power, every Person of a candid Mind, and honest Heart, would instantly have discovered, that what they took to signify an earthly Rank and Authority, meant, as it equally might, a Dignity infinitely more respectable, and of infinitely greater Influence.

Another Objection is taken from the pretended Misapplication made by the Evangelists, and Apostles, of some of the Prophecies of the Old Testament.

I answer: Suppose they had really misapplied a few Prophecies, that would form but a few trifling Objections against Christianity. It cannot be imagin'd they would have done it with a Design to favour their Cause; for they could not but see nothing was more likely (*l*) to injure it; and there-

K 4 fore

State of Humiliation, and those which set forth his Greatness, and judging they cannot bear any other Constructions; but at the same Time not knowing how to reconcile Events, which seem so to clash with one another, if reunited in one Person, have imagined two Messiahs. Vid. *Buxtorf. Synag. Jud. cap. L. p. 717.*

See also Hug. Grot. de Verit. Rel. Chris. Lib. v. Paragr. xix. and the Notes under the Letters (T.) (U.)

(*l*) See *Samuel Chandler's* Vindic. of the Christian Rel. Chap. x. p. 337. See also Bp. *Chandler's* Def. of Christianity, the Introduction, p. vii.

fore all that in that Case might justly be said, is that they very simply committed some mistakes: And of what Consequence can a few little Blunders be (*m*) where there are such a Number of Prophecies, indisputably understood of the *Messiah*, and so aptly applied to Jesus Christ?

Here I put the Reader in mind of a general Observation mentioned above, *viz.* That at a great Distance from the Times and Places, where the Gospel was first preached, it seems rash to assert that this, or that, Passage in the New Testament is a ridiculous Application of some antient Prophecy. (*n*) But as that is too loose to make a proper Impression, I must be more particular.

By the Help of my Dilemma, I cut the Matter short. It is of little or no Importance, to know whether the Passages applied by the Apostles, do really mean what they quote them for: It will be enough to have a strong Probability, that the antient *Jews* in general understood them in the same Sense, or supposed such a Prophecy to be there

(*m*) After all the Cry of impertinent Allegations, only five, or six, have been produced to support the Charge; and these are picked out of near fifty Citations in the Gospels, and Acts; only, says Bp. Chandler in his Def. of Christianity, Chap. vi. Sect. iii. p. 317.

(*n*) See above, p. 140

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there implied. Now I hope the impartial Reader will hardly doubt it, if he will attend to the following Considerations:

Among the many Prophecies, which the Evangelical Writers apply to Jesus Christ, there are but a few, concerning which we have no Authority to shew, that in the Opinion of the antient *Jews*, they related to the *Messiah*. Besides the Prophecies applied by the Apostles, there are many, which several of the *Jewish* Doctors took to belong to the *Messiah* (*o*), and which however, the Apostles did not alledge as such, tho' they might with great Advantage. Thence, methinks, it is rational to infer, that the Apostles thought fit to select the Places that were universally acknowledged for prophetic, in relation to the *Messiah*. It would have been too hurtful to their Cause, as has been observed already, to bring in any, not supported by public Authority; and thence it follows, that with respect to the few Allegations in Dispute, they had some Foundation almost equivalent to that, upon which they do so confidently cite, and apply, the others. Our want of Proofs of this from the Writings of antient *Jewish* Authors is indeed a Difficulty: But leads to no Conclusion that can overthrow my Position.

If

(*o*) See above, p. 137. the Notes under the Letter (*x*).

If many of the *Jewish* Books had not been lost (p); if almost all the *Jewish* Books had not been in the Hands of the *Jews* the three, or four, first Centuries of Christianity; if there had been no foul Play with them, as in all likelihood there was (q), we should probably have many Authorities to evince, that the Belief of the antient *Jews* was very favourable to such of the New Testament Quotations, as we are now at a loss to account for, and consequently afforded the Evangelical Writers a sufficient Reason to make use of them (r). Let the modern *Jews* prove, that their Fore-fathers had affixed no such Meaning as the Apostles do to the Prophecies in Dispute. What has been observed, gives us at least a considerable Presumption in favour of the Affirmative. They have no positive Proof against it;

(p) See Bishop *Candler's* Vindic. of his Def. of Christianity, vol. i. ch. i. sect. iii p. 90. & seq. See Dr. *Samuel Clark's* Evid. of Nat. and Rev. Rel. p. 422—424.

(q) See Bishop *Candler's* Def. of Chris. ch. iv. sect. ii. p. 249.

(r) See Bishop *Kidder's* Demonstr. of the Messiah. part i. ch. iii. p. 55, 56.

Notwithstanding the want of such helps, we are, in the common Way of fair Criticism, able to solve in a great Measure the chief Difficulties arising from the supposed Misapplication of those few Places. See in the *English* Authors, I have so often quoted, all such Places as are direct answers to the Books intitled *Grounds and Reasons, &c. Scheme of literal Prophecy, &c.*

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it; and truly a bold Denial would ill become them, since their Fore-fathers were apt to take for Prophecies relating to the *Messiah*, many Places, in which we can see nothing of him (*s*), and they to this Day do the same (*t*).

Another Objection, I think fit to take notice of, is, That the Evangelical Writers quote the Passages, not from the Original Hebrew, which we now have, but from the Septuag. Version, which our Antagonists say, is extremely faulty.

Being loth to detain all my Readers with tedious Disputes, about the Authority of that Translation, I refer the most inquisitive to my Notes (*u*) and content myself here with observing :

That

(*s*) See above, p. 137—140, and the Notes.

(*t*) Vid. Buxt. Syn. Jud. cap. L.

(*u*) Notwithstanding the great Contempt, wherewith the Septuag. Version is treated by *Hieronymus*, and after him, by several other learned Men, it is of great Authority, and perhaps, frequently as much to be depended upon as our *Hebr.* Text. See a Latin Preface to the lxx. verf. printed at Cambridge, in the Year 1665. intitled *Præfatio Parenctica*, and signed J. P.

After all, why should we have an implicit Faith, for the care, and honesty, of the *Masorets*, who near four hundred Years after Christ, fixed the reading of the Old Testament as they thought fit? Is it not likely, that in Order to discredit the Septuag. Verf. with a View to prejudice Christianity, they preferred all such of their Mss. where the Difference of the Reading happen'd to render that Translation

false &

That, in the Apostolic Times, that Translation was universally known, and approved of. The Original *Hebrew* was less understood by the Generality of the *Jews* than the *Greek* Tongue. The Vulgar in *Judea* in our Saviour's Time, spoke commonly *Syriac*, but generally understood *Greek*, which since *Alexander's* Victories had spread throughout those Countries: And therefore it was very proper to quote the *lxx.* vers. wherever it agreed with the *Hebrew* Text.

But

false? In many Places, it is evident the *lxx.* Interpreters did not translate ill, but read the Text otherwise than ours now is.

The Epistle to the *Hebrews* (no matter who is the Author of it) is *Argumentum ad Hominem*, and undoubtedly some Centuries more antient than the *Masoretic* Composition. It implies that the *Septuag.* Version was generally acknowledged for a faithful one: For else some Quotations in it plainly taken from that Translation, would make the Allegations impertinent, and destroy the whole force of the Reasoning.

Whether from the ignorance, or neglect of the Translators, or Copyists, or both, or any other Cause, that Version is faulty; no Body denies it: But that is the fate of all Books, particularly such as have been transmitted to us through many Ages. Has not our present *Hebr.* Text various readings? See *Seb. Munsteri* Præf. in *Vet. Test.* And tho' the *Masorets* were allowed to have been the most candid, the most learned, the most judicious, and the most diligent Men in the World, can it be supposed to be faultless?

But should I grant that Translation to be much worse than it is, the Concession would not affect the main Point in this Essay, as will plainly appear to the attentive Reader from what has been said on the few Passages in Dispute, and from what I observe further in my Answer to this third and last Objection.

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But the Evangelical Writers do not so adhere to that Translation, as never to swerve from it in their Quotations (*w*). So, for Instance, St. *Matth.* xi. 14. and xvii. 10. and St. *Mark* ix. 11, 12. quote *Malach.* iv. 5. who, as our *Hebr.* Text has it, says אֵלִיָּהּ הַנָּבִיא *Elijah the Prophet*, and accordingly leave out the Words, *The Thisbite*, as not being in the Text; whereas the lxx. translate the same Place in *Malach.* Ἡλίας τοῦ Θισβίτου *Elias the Thisbite*. These Words *The Thisbite*, are certainly an Addition, which was probably occasioned by the Translators inconsiderately imagining that *Malachy* meant the self-same *Elias the Thisbite* mentioned in the Books of Kings.

I am apprehensive, that for fear of making this Essay too long to be inserted in your Journal, I may have curtail'd my Observations, and Reasonings, on some material Point. If any of your Readers express a Desire to see some such Point illustrated, I will with Pleasure join my Endeavours with his, to satisfy him.

I am,

S I R,

Your Humble Servant.

(*w*) Vid. Thef. Phil. Theol. five Sylloge Dissert. a Theol. Prot. in Germ. Pars i. p. 256. & seq.

ARTICLE

A R T I C L E VIII.

Explanation of James i. ver. 5, 6.

THIS Passage of St. James's Epistle, *If any of you lack Wisdom, let him ask of God, that gives to all Men liberally, and upbraideth not; and it shall be given him. But let him ask in Faith, nothing wavering,* is generally taken in a Sense liable to many Difficulties, and the following Interpretation (a) seems to be preferable.

By that Faith, in which, or wherewith, St. James will have us to offer our Prayers to God, is commonly understood a full Conviction that he will grant what we pray for.

Tho' such a Confidence were quite improper, with respect to temporal Favours, yet indeed, 'tis reasonable to have it when we ask spiritual ones: But then there is a great Difference between saying, that we may justly have it, and affirming that it is so requisite, so necessary, that if we be defective in that one Point, our prayers shall be rejected.

We ought to suppose, that when the Apostles do severely censure a Fault, and lay
a great

(a) *Bibliothèque Raisonnée.* Tom. xxxvi, p. 1931

a great Strefs on the opposite Quality, or Virtue, it must be a very considerable Fault. 'Twould not be wise thus to inveigh against imaginary Vices, or against slight failings. Now St. *James* might upon good Grounds be accused of that indiscreet Behaviour, if by the *Doubting*, which he blames so bitterly, he meant only a Doubt that God will grant the desired Favour. When we ask any spiritual Advantage, and especially *saving Wisdom*, it seldom happens that we are diffident of obtaining. That Diffidence would imply a Doubt, that God is a benevolent, almighty Being, a Lover of Holiness. A Man labouring under such Uncertainties, would have little, or no, Inducement to pray at all. St. *James* speaks to Believers, and with them, had he had in view such a Man, he would have attacked an imaginary Error, or Fault. It is true there is a Case, in which a Christian, without supposing any Imperfection in God, may be uncertain whether his Request will be granted. They, who have abused many spiritual Favours God had bestowed upon them, may fear he will not grant another. They may think, not that God's Goodness, or Mercy, is limited, but that they have brought themselves to that desperate Degree of Depravation, that he seeing the Assistance, they beg, would be as useless

useless as the former Helps, will disdain to hear their Petition.

Such Doubts, such Fears, such Agitations of the Mind, are very natural to an habitual Sinner: And surely that unhappy Diffidence, which arises from a Sense of our Sinfulness, and a sincere Humility, cannot be what St. *James* here so rigorously condemns. Could he call such a Sinner *a double minded Man*? (v. 8.) Would he peremptorily affirm such a Sinner, *shall not receive any thing of the Lord*? (v.) (7.)

To that Reasoning may justly, methinks, be added, that in many Cases, tho' we should not be conscious of having mis-used former spiritual Graces, yet a full Conviction, or thorough Confidence, that a new Favour of the same Kind shall be granted, is not in our Power. Ignorance, Error, Prejudice, may inspire us with Mistrust, in spite of all our Efforts to prevent it. Nay, that very Confidence, or at least a certain Degree of it, which in the common Way of interpreting the Passage, is supposed as a Condition *sine qua non* to make our Prayers acceptable, may be the Object of them: And we should be miserable indeed, if from God's Pity to our Weakness we could not in that unhappy State expect any Relief.

But allowing that any Defect in that Confidence always implies some Guilt, yet certainly

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tainly very often it cannot deserve the Apostle's heavy censure, and much less be, to our heavenly Father, a peremptory Reason for rejecting a Request, which has an evident Tendency to our Amendment, and real Happiness.

The Word *διακρινόμενος* *wavering* may as well signify Hesitation, Irresolution, Uncertainty as to our Choice, or the Determination of our Will, as Doubt, or Uncertainty, with respect to our Judgment. It has visibly the former Sense in *Acts* x. 20.—*Go with them doubting nothing* *μηδὲν διακρινόμενος*.

According to this Interpretation the Apostle means, that if we ask Wisdom, we must be sincerely desirous to obtain it, absolutely determined in our Choice, fully resolved to follow its Dictates.

He must be a Stranger to the Heart of Men, who knows not, that tho' a Sinner seems to be in earnest, nay, perhaps flatters himself he is so, when he begs the Grace of God to enable him to overcome an evil, but favourite Affection, yet in the mean he dreads the very Act of subduing it: His real Wishes are still to preserve, and satisfy his vicious Appetites. *St. Paul, Rom. vii. 19.* emphatically expresses that State, and *St. Augustin* in his Confessions (*Lib. viii. cap. v. & seq.*) gives us a complete Description of it. Among the rest he has these remark-

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able Words (cap. vii.) *Da mihi Castitatem, & Continentiam, sed noli modo - - - Timebam, Domine, ne me cito exaudires. - - - Reformidabam quasi mortem consuetudinis Mutationem.* Give me the Gift of Continence, but stay a little - - - I was afraid, O Lord, thou wouldst soon grant my Request. - - - I dreaded the Change like Death.

Such Sinners are truly *double-minded*; and as in the Bottom of their Hearts, they are unwilling to receive that saving Wisdom, they seem to ask, they have nothing to expect of God, with respect to their spiritual Welfare. They alone are entitled to his Favour: They alone may, with the greatest Confidence, hope for his Assistance, who being truly desirous to amend, and absolutely determined to use their best Endeavours towards it, beg of him those Helps, which, notwithstanding the Sincerity, and Firmness of our Resolution, human Frailty still renders necessary. I need not bring in any more Reasonings or Observations, to shew the great Probability that that is the Sense of the Passage.

It is proper however, to add a few Words more about that Faith, which, St. James says, is so requisite in our Prayers. As soon as the Sense of the Word *διακρινόμενος* *wavering*, or *doubting*, is fixed, one may judge what that Faith is. It concerns more our Will

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Will, than our Understanding: It means, in short, an entire Submission to the Will of God, a real Intention to obey his Commandments. Faith in the spiritual Sense, generally intimates that Disposition of our Souls, whereby with a full Confidence in the Wisdom, and Goodness, of God, we are ready to be guided by him in all our Thoughts, and Actions.

I conclude with an Observation too singular to be pass'd by: — According to the common Interpretation of that Passage, the Apostle's threatening concerns those who are afraid their Prayers may be rejected: But according to this new Sense, the threatening is levell'd at those, who dread to obtain what they ask; which is precisely the Reverse.

ARTICLE IX.

A Treatise of INSECTOLOGY, or Observations on the little Insect, call'd, Vine-freter. (a) By Mr. Ch. Bonnet, F. R. S. London, and Correspondent of the Paris Academy of Sciences. First Part printed at Paris 1745. Containing 228 Pages, and

(a) Puceron.

and 4 Cuts.—*Second Part,—or Observations on some fresh water Worms, which being cut in Pieces become as many complete Animals.*—232. p. and 4 Cuts. (b)

NATURE for many Ages has been barren to Mankind. 'Tis true, it was their Fault: It never discontinued it's wonderful Operations: But Men disdained to look at them. Confined to bare reading, or to a Kind of Meditation, which kept them still at a greater Distance from Truth, they knew nothing of the World, but from what their Fore-fathers had wrote about it. The World, as it was then conceived, was not the Work of God, but the Result of an imaginary Theory.

Systems will always get Applause. By their Means we indulge our Ambition, and our Laziness. Pride prompts us to determine a Point: We should be glad to see the whole Creation ruled by Axioms, which we have had Sagacity enough to find out ourselves, or which we have only had the Luck to learn from others. Our Laziness is gratified when we are freed from the Incumbrance of numerous Exceptions, and we think ourselves authorized to form a peremptory Judgment on a great Number of Individuals,
or

(b) *Éibl. Raisonnée* Tom. xxxvi. p. 179.

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or even whole Species, by Virtue of a Rule, which it has cost us but a Moment's Labour to fix in our Memory.

But that, which is convenient to us, that which favours our false Glory, is not that which God thought preferable. He has formed a vast Variety of Schemes. His Wisdom extends to a prodigious multiplicity of Methods, and Ways. When Men fancied they had unveiled the Mystery of Generation, and judged it to be the only Means of the Propagation of Animals, an infinite Number of them have been discovered, which are produced quite otherwise.

The discovery began by finding out that there are Hermaphrodites. It went on by observing Animals, which, as to the Production of their Species, are self-sufficient, and bring forth little ones, without any other Male than themselves (c): Such are the

K 3

fresh

(c) *Qui pondent leur frai sans autre mâle qu'eux memes.*

This Paragr. of my Author's seems to me very ill expressed, and therefore obscure.

The Hermaphrodites, if there be any, among perfect Animals, are Monsters, and reputed barren. When a Philosopher says, that a Snail for Instance, is *Hermaphrodite*, he means that the Creature has under the same Shell, the two Sexes compleatly, and may copulate doubly with another Snail, and prove fruitful, both as a Male, and as a Female.

As to the fresh water Mufcles, and other Shell-fish, his Words, *without any other Male than themselves*,—seem to me

fresh Water Muscles, and perhaps also that Multitude of Shell-fish in which Eggs are found.

By the Help of Microscopes it has been carried much further. We see an infinite Number of Animals, which are plain, almost shapeless, without Limbs, without a Head, without a Heart, without Eggs, perhaps without Sex, which nevertheless produce Creatures of their own Kind in prodigious plenty.

All stagnating Waters, and perhaps all Liquors, which for a considerable Time have not been stirred, are full of Beings of that Class of an infinite Variety, but similar in this, that they are all without Limbs, without any Distinction of Parts.

Mr. *Trembley's* Discovery is now well known. He has demonstrated that Animals, as to their Nourishment, differ from Plants only in this, that the former receive their Food by a Mouth, which carries the Aliments to a Cavity.

Some Animals are motionless. Others may like Trees be propagated by Slips. The Polypus has neither Father, nor Mother,

to be hardly intelligible: I suppose the Male and the Female are under one Shell, and propagate without joining any other Shell-fish of the same Species. In that Particular they differ from the Snail, which cannot propagate without meeting another Snail.

ther, nor Eggs, nor Sex. Every part of it has the Propriety of re-producing the whole Animal. What shall we think of its Soul? Every part of a Polypus, cut in pieces, becomes animated, and acts by a particular Will. Shall we infer from that Fact, that the Soul of that Animal is divisible? Or shall we imagine, that by fixed Laws a Soul is immediately sent into the separate part, as we suppose there is a Soul ready to attend the Generation of more perfect Animals?

Mr. *Bonnet*'s first Volume contains his Observations on the *Vine-fretters*, a formidable Nation, which frequently destroys our finest Flowers and best Fruits. There are innumerable kinds of them. I shall not follow my Author here in every particular, but translate only the most remarkable.

There is one Species, of which the Individuals have this notable Difference, that some are winged and others are not. The winged *Vine-fretters* are the Males, the other the Females; and in this they are like the Ants, the Glow-worms, and some other Insects. But Mr. *Bonnet* observed after Mr. *Vallisneri*, that all the Individuals of many a Species of the same Genus are Females, and do not want a Male to be exceedingly fruitful.

To ascertain that strange Phænomenon Mr. *Bonnet* got a *Vine-fretter* the Moment

it came from its Mother's Womb, and shut it up under a Glass, where he took care to feed it with a small Branch of a Tree. After a certain Time the little Creature being grown up to Maturity, brought forth a great Number of young ones. He has repeated the Experiment on other Individuals of the same Species, and always with the same Success. But to carry his Observations further, and make surer of the Fact, he took some of the little ones, that had been begotten by a Virgin Mother, shut them up in the same manner, and so on to the third and fourth Generation, and found that the last Virgin was equally fruitful. So here is a Sort of Animals which can propagate without a Male, and yet are disposed to copulate (d).

This Observation affords a new Resemblance between Plants and Animals. There are some Sorts of *Lychnis*, which produce their Seed without being fecundated by other Individuals of the same Kind of Vegetables: Others bear no Seed without the Mixture

(d) In this Place my Author seems to be inconsistent with himself, or very defective in his Account. A few Lines before this, he tells us that all the Individuals of that Species are Females, and here he says, that though they are not averse to Copulation, yet they can propagate without it. Consequently either there are some Males among the Individuals of that Species, or else some Males of another Species may copulate with these Females: If the former, he mistook; if the latter, he ought to have mentioned it.

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Mixture of the two Sexes. There is in *Europe* a *Lychnis*, which is distinguishable by the Marks of the two Sexes, and is not so in *Tartary*.

The *Vine-fretters*, that live on Oaks, are vivi-parous, as all the other Kinds of that Insect. But yet Mr. *Bonnet* has seen them lay Eggs, or Foetus's wrapped up. Here the generally received Distinction between vivi-parous and ovi-parous Animals seems to be in danger of being looked upon as false or uncertain.

Here is another curious Observation: You cannot constantly discern the Male from the Female *Vine-fretters* by the Wings. There are some winged Females, and some Males without Wings. These little Creatures seem designed to unhinge all our Rules, and warn us to lay down no Rules in Physics, till we have compleatly perceived all the Properties of a Thing, or till we do exactly know all the Species of a Genus.

The second Vol. of Mr. *Bonnet's* Treatise tends to confirm Mr. *Trembley's* Observations. Before his Discoveries the learned World was almost agreed on this Notion, that Animals in general were folded up in Miniature either in the Eggs of their Mothers, or in the spermatic Worm of the Father, and that their Growth was no more than a gradual Dilatation of the Vessels. That System is
daily

daily less and less in vogue. Many attentive and unprejudiced Philosophers begin to think there is no such thing as an Animal already formed, and folded up in a small Compass before it comes from the Womb, or the Egg, and that the most perfect are formed successively. The Heart of a Chicken, which one may distinctly see take its Size and Figure from a Vessel, which folds gradually, and which at first had no resemblance to a Heart: The Fibres, which are produced by a viscous Humour, and tie the Lungs to the Pleura: The analogous manner in which the cellular Tissues are formed of a coagulated Jelly, and in which the same cellular Tissues make up the thicker Membranes; and several other Phænomena, concur to strengthen the same Conjecture.

The Insects, upon which Mr. *Bonnet* made his Experiments, were Worms very small, very thin, and very plain in their Structure, though less so than the *Polypus*. They have Rings, an Artery which stretches the whole Length of their Body, and a kind of Blood which moves from the Tail to the Head.

Mr. *Bonnet* cut some of them in two, and each half seemed to act with Knowledge and Will. They shunned the Bodies that might have hurted them; they went forward, backward, and stopped, with Design

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sign and Choice. Each became in few Days a compleat Animal; the Head got a Tail, and the Tail, but more slowly, got a Head. Mr. *de Reaumur*'s Experiments on Earth-worms promised us such Events in other Insects.

Mr. *Bonnet* cut some of those Worms in four, in six, in sixteen parts; and each part became a new Animal, just as sixteen Twigs of a Willow would in Time make sixteen Trees. But the parts, to be productive, must be of a certain length; if cut too short, they die.

They have three ways to multiply their Species, *viz.* 1st, Generation like other Animals, and they are *vivi-parous*; 2dly, the Propagation by parts separated from them, a Separation they are very liable to by Accidents very frequent among them; and 3dly, by Limbs like Arms they put forth, which dropping after a certain Time become complete Worms.

Mr. *Bonnet* tried the same Experiment, and with the same Success, on five different Sorts of Worms. One of them he found to be subject to a very odd Adventure. Where he had cut off a Head, there grew a Tail instead of it. It may be, that what was judged to be a Tail was a small and misshapen Head, which might easily be mistaken for a Tail.

All

All those little Creatures are most wonderfully and easily cured of their Wounds. Cutting them in twain does not disturb the Motion of their great Artery. A little Humour quickly closes up the Wound, so that nothing is lost.

Mr. *Bonnet* has perfected the fine Thought of a Scale of Beings, which Mr. *Valisnieri* had given us in a rough Draught. This World is but a small Part of it. In Nature all Things closely follow one another: The Species join without Confusion: Man is the Head of the terrestrial Creation: The Quadrupedes, the Birds, the Insects, by near Stages recede from him in degrees of Perfection: The Zoophytes close the Animal System; and the sensitive Plants begin the System of Vegetables: The Lytophytes close this, and bring it to the Minerals of a determinate Figure (*e*). But this admirable Scale could not, without great Disadvantage, be exhibited in an Abstract.

To raise the Reader's Curiosity for Mr. *Bonnet*'s Performance, my Author says, that for his Veracity, and his Exactness in observing, he deserves the Public's Esteem, and Applause.

(*e*) It would perhaps be more proper to begin the Scale with the lowest Class of Beings, and ascend to the highest, than *vice versa*.

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ARTICLE X.

A Letter to the Journalist.

S I R,

I N the two last Paragraphs of my Letter to you, which you inserted in your *Literary Journal*, Vol. I. Part II. Art. 2d. p. 268. there are these Words. "I must not omit taking Notice, that this Place of St. Jude's Epistle seems altogether to be copied from the 2d Epistle of St. Peter, ch. ii. ver. 4.—*For if God spared not the Angels, &c.* —and both Places ought to be taken in the same Sense."

It happened very lately, that a Friend told me that the Passage in St. Peter, far from favouring my new Interpretation of the parallel Place in St. Jude, is an unanswerable Objection to it, and that if I would but cast an Eye on the Chapter, he doubted not but I should immediately be convinced of it.

I have done so, and am indeed persuaded he is in the Right. I give up therefore the Interpretation I had adopted, and did in that Letter labour to evince. I had been dazzled with the bright Appearance of Truth in that Explication, and from an Opinion of *Dallion*, and *Le Cene's* Judgment, and Care,
having

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having neglected to consider how the parallel Place in *St. Peter*, stands connected with what precedes, and follows, I had taken it for granted, it was to be understood in the same new Sense given to the similar place in *St. Jude*.

Tho' much ashamed of my Oversight, I do here publicly confess it, lest some careless Readers should by me be led into Error.

This Fault will make me abundantly more cautious for the future.

Be pleased to insert this in your next.

I am,

S I R,

Your humble Servant.

February, 1746-7.

A R T I C L E XI.

The Scripture-Doctrine of ORIGINAL-SIN,
By JOHN TAYLOR, 12mo. *Belfast,*
1746.

THIS Work came out in *England* in 1735, and had it fallen into my Hands sooner, I should not have delayed so long giving

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giving some Account of it; and tho' I suppose it to be already pretty well known in *Ireland*, by this second Edition printed at *Belfast*, yet I am persuaded no Christian who sincerely loves his Religion, and can be pleased with Attempts towards making it appear in its true Light, ought to remain unacquainted with this; and therefore I think it proper to give some Notion of it to those of my Readers, who did not see Mr. *Taylor's* Book; perhaps also those that read it, will not be displeased with having the Author's whole Scheme, and some of the Proofs supporting it, reduced into a narrower Compass, were it to serve no other Purpose, but help their Memory. This Work was designed for an Introduction to another of more Consequence, a *Paraphrase on the Epistle to the Romans*, and for that Reason I would with pleasure join them here together, and give a large Abstract of them, had I room for it; but as I am stinted in that Respect, on account of the great length of some of the foregoing Articles, I am forced to confine myself at present to the Treatise on Original Sin, and leave for my next the Paraphrase on the *Romans*, and the Key to the apostolic Writings prefixed to it.

How far Mr. *Taylor's* Endeavours, to give a reasonable Idea of the Scripture Doctrine of Original Sin, may be agreeable to the generality

nerality of Christians, is more than can be foreseen; I am sure he did not imagine it would suit every Body's Taste; but I dare say, that whatever Judgment some of his Readers may pass upon his Doctrine, he has a Right to expect they should do Justice to his Intentions; for I think there is no reading his Book without being convinced it was written by a Well-wisher to Mankind in general, and to Christianity in particular, to that Christianity at least, which is to be found in the Gospel. His Stile is truly Apostolical, he never advances any thing, but what he is able to support by several places from Scripture; and he is so far from designing to mislead his Reader, or impose any Thing upon his Faith and Conscience, that in several Places, he forewarns him of his Right and Duty to judge freely for himself.

He divides all the Texts relating to his Subject, into two general Cases; those which do *expressly* speak of the Consequences of the *First Transgression*, and the Principal of those which have by Divines been applied in Support of the *common Scheme* of Original Sin.

There are but five places in all the Bible, where the Consequences of the first Sin are certainly spoken of; *viz.* *Genes.* ii. 17. *Gen.* iii. from the 7th verse to the End of the Chapter.

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Chapter. *Rom.* v. 12. to the 20th verse. *1 Cor.* xv. 21, 22. and *1 Tim.* ii. 14.

Genes. ii. 17. *In the Day that thou eatest thereof, thou shalt surely die.* The only Threatening mentioned, in case of Transgression, is, *thou shalt surely die.* "Now the Death here threatened, says our Author, can, with any certainty, be opposed only to the Life God gave *Adam*, when he created him, *ver.* 7. Any thing besides this must be pure Conjecture, without a solid Foundation: Nor can we conceive, from any Thing in the History, how *Adam* could understand it, of the Loss of any other Life, than that he had newly received." I believe, God's Defence to *Adam*, may be thus paraphrased: "To teach thee how to keep thy bodily Appetites under a proper Subjection, and never to satisfy them, when that may be attended with any bad Consequence, I have placed in the Garden a Tree, the Fruit whereof contains a dangerous Poison; if thou eatest of it, it shall make thee return to the Dust, from whence thou wast taken; if thou forbear from it, and once know how to deprive thyself of what may be hurtful, then by eating of the Fruit of Life, thou shalt continue in the happy State thou art." However it is

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to be observed, that here is not one Word relating to *Adam's* Posterity.

Gen. iii. 7—24. In this Chapter, we have some Consequences of our first Parents Sin, *before* God judged them; some appointed by his *judicial Act* and Sentence; and some that happened *after* that Sentence was pronounced. The immediate Consequence of their Sin was Shame; *they saw that they were naked*, and *they hid themselves*, ver. 7. and 8. The Reason of their being ashamed is not given, yet no other can be assigned but a Sense of Guilt, and *Guilt* is often in Scripture expressed by being *naked*. See *Exod. xxxii. 25. Isa. xlvi. 3. Rev. xvi. 5.* Now this Transgression and the Guilt, for any Thing that appears in the Text, were personal. *Adam* and *Eve* only eat of the forbidden Fruit, and they alone could be ashamed for that evil Action. And there is no mention made of the Guilt being transferred to their Posterity. The Consequences judicially appointed by the Sentence of God, are to be found, either in the Sentence pronounced upon the Serpent, or the Woman, or the Man. The Serpent is cursed, ver. 14, 15. But this hath nothing to do with the Point in Question. But it is said ver. 15. *I will put Enmity between thee (O Serpent) and the Woman, and between thy*

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Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel: This evidently relateth to the Woman's Posterity; and it implies—"that the Race of Mankind should be continued — that the Devil should be permitted to tempt them, even as he was permitted to tempt our first Parents, tho' not exactly the same Way—that God, as a New Act of Grace to Men, would appoint his only begotten Son as an Antagonist to Satan, to his Works and Agents, and who by his Doctrine, Example, Obedience and Death, should give the last Stroke, by way of moral Means, to the Power and Works of the Devil." This, the Author presumes, is the utmost can be made of this Place. The *Sentence*, past upon the *Woman*, is easily to be understood, namely, that she should bring forth Children, with more Pain and Hazard than otherwise she would have done, and be in greater Subjection to the Will of her Husband. And this, according to our Author, may be a sufficient Comment upon the last of the five above mentioned Places; namely, 1 *Tim.* ii. 14. which containeth only a Reason, why the Woman ought not to *usurp Authority over the Man*; see *ver.* 11, and 12. The *Sentence* upon the *Man*, *ver.* 17, 18, 19. first affects the Earth, upon which he was to subsist. The Ground should

be encumbered with many noxious Weeds, and the Tillage of it more toilsome than before, which would oblige the Man to procure Sustenance by hard Labour, till he should die. After Sentence pronounced, *the Lord God sent the Man out of the Garden to till the common and less fruitful Ground*; and being doomed to *Mortality*, it was also proper, he should be excluded from the *Tree of Life*. "For, says our Author, that Tree can be considered, with any shew of Truth, only as either a Pledge and Sign of Immortality; or, as an appointed Means of preventing the Decay of the human Frame, supposing *Adam* had continued obedient. Consequently the Tree had Relation only to the Duration of his Being: And his Exclusion from it had Relation to nothing, but his being subjected to Death." And this Death can be no other but that Dissolution which all Mankind undergo, when they cease to live in this World: Here is not the least Intimation of any other Death; on the contrary, it is expressly said, *ver. 19. Dust thou art, and to Dust thou shalt return.* It is proper also to take Notice, that a *Curse* is pronounced upon the *Serpent*, and upon the *Ground*. But no *Curse* upon the *Woman*, and the *Man*. "The Spirit of God, says Mr. Taylor, wholly abstains from the use of that Word, even

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“ even with regard to their outward Condition; and much more with regard to their Souls. Not one Word of a Curse upon their Souls, upon the Powers of their Minds, their Understanding and Reason; not one Word of darkening or weakening their rational Powers; not one Word of clogging those with any additional Difficulties.” And it is further to be observed, “ that tho’ we, their Posterity, are, in fact, subjected to the same Afflictions and Mortality here by Sentence inflicted upon our first Parents, yet, they are not inflicted upon us as *Punishments* for their Sin: Because *Punishment*, in its true Nature, always connotes, or includes *Guilt*; but guilty of their Sin we neither are, nor, in the nature of Things, any ways possibly could be. We may *suffer* by their Sin, and actually do *suffer* by it; but we are not *punished* for their Sin, because we are not *guilty* of it.” And it plainly appears by the whole Tenor of Scripture, and our own Experience, that tho’ Afflictions and Death be the Consequences of *Adam’s Sin*, yet they really are a *Benefit* to us, being the properest Means of bringing us to a right Way of thinking, and promoting our Virtue and Happiness.

I Cor. xv. 21, 22. *For since by Man came Death, by Man came also the Resurrection of the*

Dead. For as in Adam all die, even so in Christ shall all be made alive. It is plain, beyond all Dispute, that the Apostle in this Chapter is speaking of the Resurrection, or our being raised after we are dead, and restored to Life again,—that all Mankind die in Adam, and that in Christ, all that die in Adam, (that is to say, all Mankind) are made alive, or shall be restored to life, who otherwise might never have lived again, and in Fact, would never have lived again, had not God provided for their return to Life at the Resurrection; and consequently we cannot infer from this Place, that any other Evil, or Death came upon Mankind in consequence of Adam's first Transgression, besides that Death from which Mankind shall be delivered at the Resurrection.

I come now to the most difficult Place of Scripture, which speaks of this Point; namely, *Rom. v. 12—19*; and I shall be very short on this Article, as I intend to give a fuller Account of it in the Abstract of our Author's Paraphrase on the whole Epistle. It is without doubt, that the *Death*, the Apostle is here speaking of, is the same which is mentioned in *Genesis*, viz. natural *Death*, or the Dissolution of the Body. There is not one Word in the whole Chapter, that can give the least Suspicion that he meant any other Death. He speaks of a Judgment

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ment to Condemnation, or a judicial Act of Condemnation, ver. 16, 18. which can be no other, than the being adjudged to the fore-mentioned Death, which Sentence is no where else expressed in Scripture, but Gen. iii. 17, 18, 19. And this judicial act of Condemnation, he calls in the 19th verse, our being *made Sinners by one Man's Disobedience*, which Words being compared with the former, and the Text of 1 Cor. xv. 21, 22. do plainly signify no more than this, that by *Adam's Sin* Death came upon us, and our Resurrection by, or thro' Christ's Obedience. To prove it, our Author observes, that tho' the Apostle wrote his Letter in *Greek*, yet he often uses such Ways of speaking, as are peculiar to the *Hebrew Language*; that according to that Language, *being made Sinners*, may very well signify, *being adjudged or condemned to Death*; for the *Hebrew Word Raschab* which signifies *to be a Sinner (a)*, in the Conjugation *Hiphil* signifies *to make one a Sinner* by a judicial Sentence, or *to condemn*; and so it is often used. See *Exod. xxii. 9. Deut. xxv. 1.*

M 4

1 Kings

(a) The Noun (*raschab*) is translated by *αυαρτωνος*, *Sinner*, the Word the Apostle here useth, no less than 62 Times in the *Greek* of the Septuagint, 2 *Chron. xix. 2. Psal. iii. 7. vii. 9. ix. 16, 17. x. 3, 4. xi. 2, 6. xxviii. 3. xxxi. 19, &c.* Vid. *Tram. Concord.*

1 *Kings* viii. 32. *Job* ix. 23. x. 2. xv. 6. xxxii. 3. xxxiv. 17. xl. 8. *Psal.* xxxvii. 33. xciv. 21. *Prov.* xvii. 15. *Isa.* l. 9. liv. 17 (b). And it is plain that by the Disobedience from another, without our Knowledge and Consent, we cannot be *Sinners* in any other Sense, but by being *Sufferers* (c), or sharing in his Calamities, which, as it is in our Power to turn them to great Advantage, can be done without any Injustice. So *Lot* would have been made a *Sinner* with the *Sodomites*, *Gen.* xix. 15. that is, he would have been consumed in the City, had he not escaped out of it. So *Christ* was made *Sin* for us, who knew no *Sin*, 2 *Cor.* v. 21. that is, he was numbered amongst Transgressors. "It appeareth therefore, for any thing I can see," says the Author, that the true Answer to this Question, *How far are we involved in the Consequences of Adam's Sin?* Is this, "We are thereby, or thereupon, subjected to temporal Sorrow, Labour, and Death." And if it be farther asked, "how it is consistent with Justice, that a whole Race should

(b) The Greek Original for these Words, *were made Sinners*, is not *γενεσθαι*, *became Sinners*, but *κατασκευασθαι*, *were constituted Sinners*,

(c) *Hataib* and *havon*, *Sin* and *Iniquity* often signify *suffering*. See *Gen.* iv. 13. *Lev.* xxvi. 41, 43. 1 *Sam.* xxviii. 10. 2 *Kings* vii. 9. *Job* xix. 29. *Sam.* iii. 46—39, *Ezek.* xiv. 10. *Zech.* xiv. 19.

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“ should be subjected to Death by the Dis-
“ obedience of one Man?” The Answer
is, That if the Sentence of Death, past up-
on *Adam*, had had its Effect immediately, he
would have had no Posterity; that conse-
quently, their Existence is a mere Favour
and Act of Grace: that he being in a State
of Mortality, since he eat of the deadly
Fruit, could have but a mortal Posterity;
and that Death, which, to him was a Punish-
ment for his Sin, is nothing more to us than
a salutary Discipline, as it increaseth the Va-
nity of all earthly Things, abateth their
Force to tempt and delude, hath a Tenden-
cy to excite sober Reflections, and to give a
Sense of our Dependance upon God, and
teacheth us to form a just Idea of the odi-
ous and destructive Nature of Sin: And that
it is to be an Introduction into a far better
Life than this, according to the Promise
made to our first Parents, immediately after
the Sentence past upon them. “ Just as if
“ a *Father*, for some Irregularity in his first
“ Child, should determine to lay a Restraint
“ upon him, either in Diet, Dress, or Di-
“ versions: and at the same Time, should
“ judge it expedient to make it a Rule with
“ all other Children he may afterwards
“ have. In this Instance, it is easy to see,
“ how the *Judgment to Condemnation*, pro-
“ nounced upon the Offence of the First-
“ born,

" born, cometh upon the other Children,
 " even before they are brought into the
 " World, without any *Injustice*, nay, per-
 " haps with a great deal of *Goodness* on the
 " Father's Part. Upon the first, it is a pro-
 " per Punishment; upon the rest, it cometh
 " as wholesome *Discipline*. And yet *through*
 " *the Offence of one*, they are debarred some
 " Pleasures or Enjoyments. *By the Offence*
 " *of one the Judgment to Condemnation*
 " *cometh upon all the Rest: By one Child's*
 " *Offence, Restraint reigneth; and by one*
 " *Child's Disobedience, the many, that come*
 " *after him, are made Sinners, or Sufferers,*
 " *as they are deprived of some Enjoyment,*
 " *which they might be fond of, but which*
 " *the Father saw, every Thing considered,*
 " *would not be for their Good.*"

I have now gone through the only five
 Passages, in which the Consequences of our
 first Parents Sin are spoken of; and by the
 natural and just Explanation our Author
 gives of them, we may judge with what
 Propriety it is said in systematical Bodies of
 Divinity, " that *Adam's Fall* brought Man-
 " kind into a State of Sin; indisposed, dis-
 " abled, and made them opposite unto all
 " that is spiritually good, and wholly in-
 " clined them to all Evil; that this *original*
 " *Sin* is conveyed from our first Parents
 " unto their Posterity by natural Genera-
 " tion,

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"tion, so that we are all born and conceived in Sin, by Nature Children of Wrath, bound Slaves to *Satan*, and justly liable to all Punishments in this World, and that which is to come." Such a dreadful Doctrine certainly is not contained in any of the above-explained Passages; there are others, it is true, on which they pretend to ground it. Our Author examines them all, and proves beyond all possible Doubt, that they teach nothing like it. It were not possible for me to follow him in his Exposition of them, nor is it necessary I should, as there is not one of them that, in my humble Opinion, can afford any plausible Argument in favour of the common Doctrine of *original Sin*; unless perhaps it be the Text in *Pf. li. 3. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*: And lest it should still be thought to support that Doctrine, I shall give as short an Account, as possibly I can, of the easy manner in which Mr. Taylor explains it. The Word (*bolalti*) which we translate *shapen*, signifieth *to bring forth*, or *to bear*; see *Isa. li. 2. Prov. viii. 24, 25. The Word (jechemathuc) conceived me*, properly signifieth *warmed me*; see *Gen. xxx. 38. xxxi. 20. Deut. xix. 6. 1 Kings i. 1. Isa. lvii. 5.* And then the Verse will run; *Behold I was born in Iniquity, and in Sin did*
my

my Mother nurse me; which hath no reference to the original Formation of his Constitution; but is a Periphrasis of being a Sinner from the Womb; and is as much as to say, in plain Language, *I am a great Sinner*; I have contracted strong Habits of Sin. And that this is a scriptural figurative way of aggravating Wickedness, is evident from *Psal.* lviii. 3. *Isa.* xlviii. 8. and from its being also used to signify early and settled Habits of Virtue, as *Job* xxxi. 18. *For from my Youth be* (the Fatherless) *was brought up with me, and I have guided her* (the Widow) *from my Mother's Womb.* It would be as reasonable to conclude from these Words, that *Job* had, from his Mother's Womb, strong Inclinations to *Acts of Benevolence and Charity*, as to infer from the Text before us, that *David* was born with a *Propensity to Sin*: And our Author demonstrates, that the Reasons alledged, to make this Place subservient to the Doctrine of *original Sin*, would at the same time, and as easily, evince *Transubstantiation* from the Words, *this is my Body*. And the worst is, that those shocking Notions of original Sin tend to nothing less than charging the supreme Author of our Frame with our Guilt, and putting us under a strong Temptation of indulging our Passions, under pretence that as Sin is natural to us, it will be also too strong for us. A great deal

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deal is said on that Subject in all Treatises concerning Religion, where it is taken for granted that we all brought into the World something morally bad, an Inclination to Evil. To prove the contrary, as this is a Fact of which every one is the properest Judge for himself, there is only asking, where is the Man who ever felt such an Inclination? I am so far from believing there ever was any, that it is not in my power even to conceive the possibility of an originally bad Inclination. Certainly there can be no Desire morally bad in its Origin; they are all for some Object or other, and all Objects are good in themselves; how then could the desiring of them, considered in its Nature and Origin, be a wicked Act of the Soul? It can become such only from an accidental Circumstance: As all our Desires or Passions are blind, it was proper they should be under the Controul of a superior Power, who, whenever a Passion starts up, is to examine whether it is fit, or not, that it should be satisfied; whenever Reason chuses, we are right, and in all other Cases we are wrong; not because the Object was bad, for they are not bad, but every one of them is good; not because we desired it, for it is natural for us to desire what we imagine may in some measure or other contribute towards our Happiness, but merely because Reason

was

was not consulted, and its Decision followed. And in all this there is nothing bad that could be transmitted to us from our first Parents. The same Observation will hold with respect to Children; what is called bad Inclinations in them, is nothing more but the Effect of their Ignorance; the Inclination becomes, and can be bad, only when he begins to have Reason enough to chuse between what is fit and unfit, and chuses the latter, or does not chuse at all, and no sooner. But are not our moral Abilities impaired by *Adam's Sin*? or are our Faculties as sound as his were before he sinned? To this Question our Author replies; that there is not one Place in Scripture where our Faculties are said to be either better or worse, larger or narrower, than *Adam's* were; and that judging of what his were by the Account given of them by *Moses*, which is all we can know of them, there is no ground for exalting his Nature to such an extraordinary Degree of Purity and Strength, as that to which Divines have raised it. He is said to have kept the Garden of *Eden*, *Gen.* ii. 15; to have given Names to all the Creatures, *Gen.* ii. 19; and perhaps also he prayed God to give him a Help or Companion fit for him, *ver.* 20; this is all the Account we have of his spiritual or intellectual Faculties; and it expresses nothing but what might

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might as well have been done by any one of his Posterity enjoying his right Senses. As to his moral Powers, they probably were only in their Infancy, since he did not resist a very small Temptation, but eat of the forbidden Fruit; so that upon the whole, *Adam* and *Eve* seem to have been, before their Fall, little more than grown up Children. And with this Notion, the kind of Discipline they were put to, agrees perfectly well. Hunger is the first bodily Appetite, and consequently the first that ought to be kept within due Bounds; accordingly they were ordered to forbear from one Fruit; and had they once well learned this first Lesson, they would have fitted themselves by degrees for higher and nobler Trials. Thus it appears that God is wise and good in all his Doings, and that as *Adam* never had, so none of his Posterity ever can have, any just ground for charging their Trespases to any other account but their own.

ARTICLE

A R T I C L E XII.

Carl LINNÆI Oelaendiska ock Gothlaendiska Resa.

That is to say,

Travels in the Islands of Oeland, and Gothland, undertaken in the Year 1741. By Order of the States of the Kingdom. By Mr. Charles Linnæus, Professor of Physic, and Botany, in the Academy of Upsal. With Observations on Husbandry, natural History, and Antiquities. Stockholm, 1745, an 8vo, of 344 Pages, without the Preface, and Index (a).

AN Academy has been lately founded at *Stockholm*, to improve the natural History of *Sweden*: And it was to the same Purpose, the States of the Kingdom, ordered Mr. *Linnæus* to undertake the Travels, whereof I am going to give a short Account. His known Capacity, and robust Constitution, made him so fit for the Business, that they could not make a better Choice. His Instructions consisted in these four Articles.

1. He was to endeavour to discover such Plants of the Produce of the Country, as may be of Use in Dying.

2. To

(a) *Bibliothèque Raisonnée*, Tom. xxxvi. p. 291.

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2. To find out Earth fit to make China.

3. Carefully to search for all such Productions of Nature, as are serviceable in Physic, or any Art, and were imported from abroad.

4. To make all sorts of useful or curious Observations on four-footed Animals, Birds, Fishes, Insects, Vegetables, Fossiles, &c.

He took with him six of his Disciples, and went over all *Sudermania*, *Ostrogothia*, *Smoland*, and the two Islands mentioned in the Title; came back through the Provinces aforesaid, and performed his Journey in three Months.

He was successful in every Article, except the Second. He discovered above an hundred Plants, of great Use in Physic, and Dying, which were thought not to grow in *Sweden*. He brought very exact Descriptions of a great Number of Birds, and Insects.

Not thinking what he had been charged with gave him enough to do, he added the Study of Antiquity, of some mechanical Arts, of Manners, and Customs, of Fishing, and several other curious Objects.

Of his Discoveries, I shall point out such as I judge are the most important, or will be the most entertaining to the Reader.

Agriculture is very laborious in *Sweden*: The Climate is cold; and the Soil is generally

rally either sandy, or mixed with Iron, or marshy. One of the Methods of the Husband-man to make it fruitful, is to set fire to the Bushes. On this Mr. *Linnaeus* observes, that those vast Conflagrations are a sure Remedy against Rain. Tho' the Sky after a long Drought were all overcast, and visibly loaded with impending Rain, these *Swedior*, as they are called, *i. e.* these extensive Fires, either dispel the Clouds, or drive away the Water to another District.

At *Moekelby*, in the Island of *Oeland*, there are Mines of Allum. They had heaped up about them the Earth, and Oar, out of which the Allum had been taken. In the Year 1739, by some Accident, those little Hills had been set on Fire; and it was still burning when Mr. *Linnaeus* saw them. That small Volcano gave heat, and smoak. When you made a Hole in it with your Cane, there issued a sulphureous Vapour, and you might perceive some Flowers of Brimstone formed there, by the subterraneous Fire. Should it reach the Mine, probably *Hecla* would not be the only Volcano in the North.

That Island as well as the *Danish Seeland*, is in many Places rendered quite barren by light Sands, which are brought thither by the Wind, and cover the Earth. Mr. *Linnaeus* gives his Countrymen a certain preservative

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servative against that Calamity. The Receipt is to plant in those Places a Kind of *Gramen*, which is very common in the *Downs* of *Holland*. It will thrive in the most barren Sand: It shoots deep Roots, which like Nets entangle, and keep in that thin Dust, and in Time turn it into mould. By that means that very thing, which was very detrimental, may be made profitable; for besides preventing absolute Sterility, it will, by removing the Sea farther and farther, increase the Extent of your Land.

The Sea Shore, in the Neighbourhood of *Capelbann* in *Gotbland*, is intirely made up of *Madrepores*, of which the Quantity there is prodigious. Nature has disposed those *Madrepores* in like manner as Plowmen do the Earth in many Provinces of *Germany*, i. e. in Rows made alternately of Furrows and Ridges. Each of the Ridges of the *Madrepores* is a Sign of an Increase of the Island, and the Rows at the greatest Distance from the Sea are covered with a fruitful Soil.

This Mechanism shews us, how the Island of *Gotbland* was formed in the middle of the Sea. The *Baltic* daily grows shallower and shallower. It has gradually forsaken those Coral Banks, which in time have been covered with Earth. The next Banks of the same kind have been successively left by

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the Sea, and so on. The Island is increasing still; and it is probable it will always increase.

Many Things concur to persuade us of the Truth of a Conjecture, which, as it is offered by Sir *Isaac Newton*, may by virtue of that great Name be deemed a Certainty. 'Tis this: That the Proportion of Water, in our terraqueous Globe, lessens daily: Almost all the Seas in the World, and even the Lakes in *Switzerland*, recede from their Banks. The Town of *Avanche* was close by the Lake of *Morat*. Iron Rings have been found in or near the Town, which served to fasten the Boats; and now it is above a League distant from the Lake. The Coasts of *England* do daily encroach on the Sea. The Sea Ports of the *Ottoman Empire* fill more and more with Sand, and the Sea removes from them. *Egypt* was formerly but a Morass; it has visibly risen. We know the Time of the Formation of the *Delta*; and the Land gains so much on the Water, that Dr. *Shaw* has demonstrably proved, that that fine part of *Egypt* will soon turn into a barren Sand. Mr. *Celsius* has given us exact Measures of the Decrease of the Sea on the Coasts of the *Sinus Botanicus*. It is very probable that the Earth has been all over covered with Water; that the Quantity of Water is continually diminishing;

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ing; and that if this World subsists a certain Number of Ages, it will become absolutely uninhabitable.

Mr. *Linnaeus* rejoices much at having discovered that a sort of *St. Foin* (*b*), which is very common in *Germany*, and even in *Sweden*, may be cultivated in the same manner as the true *St. Foin*, and the *Spanish Trefoil*, and is equally useful. It will thrive in spite of the Coldness of the Weather, and the Badness of the Soil; and the Cattle is as fond of it as of the *French St. Foin*. The only Caution he prescribes is, to let it run to Seed once in three Years.

In observing how they make Lime in *Gothland*, Mr. *Linnaeus* has discovered a Phenomenon which may surprize the Chymists. A sort of Lime-stones, they make use of, vitrify in a middling Fire. The Workmen would lose their Lime if they did not know that their Stones take fire before they melt, and did not prevent the Vitrification by increasing the Heat the Moment the Stones appear as if they were moist. That Stone can so easily be calcinated, that even the Sun may do it.

Mr. *Linnaeus*'s Performance is spoken of with great Encomium.

(*b*) *Medica sylvestris floribus croceis.* J. B.

ARTICLE XIII.

The ESSAY on Ecclesiastical History continued (a).

Of VALENTINUS and his Disciples.

IT were very difficult to determine the Time in which this Heresiarch lived. A very learned modern Historian (b) owns that it is impossible to fix the Age of any of the first Heretics; and this is the more surprising, as there were Catholic Writers living about the same time the Heresiarchs are supposed to have spread their Heresies, or soon after. *Basilides* (c) is thought to have lived before *Valentinus*, and yet both of them must have made their Appearance after the Time of *Ignatius*, since he takes no manner of notice of them. What he says of Jesus Christ in his Epistle to the *Magnesiensians*, that he proceeds not from *Silence*, was looked upon by some learned Men as a *Valentinian* Expression, but they only alledged it as an Objection against the Genuineness of *Ignatius's* Epistles; and it is agreed upon, both by those Gentlemen, and their Antagonists, that *Valentinus* came (d) after *Ignatius*. It is also known to every body, that *Ignatius* wrote his Epistles in his Travels from *Syria* to *Rome*, whither he was brought to suffer Death on account of his Religion; and Mr. *le Clerc* (e) has proved, that this could not

(a) See vol. ii. part 2. p. 79. vol. iii. part 1. p. 167. part 2. p. 170. (b) *Basilagii* Annal. Polit. Eccles. tom. ii. p. 45. a. (c) *Epiphan.* Hær. xxxi. 2. (d) Illud quidem non negaverim, si locus hic sit sanus, & hæc desumpta sint ex hæresi *Valentiniana*, actum videri de epistolis *Ignatianis*. *Cotelarius* in Patr. Apostol. vol. ii. p. 19. n. (e) Hist. Eccles. anno 116. See also *Ruebat* Peres Apostoliques, tom. i. p. 235.

not have happened sooner than the 116th Year of our Lord. *Valentinus* spreading his Heresy was accordingly fixed at about the Year (f) 121: But here arises a Difficulty. *Justin Martyr* in his Dialogue with *Trypho*, which is thought to have been written in the Year (g) 140, speaks (h) of the *Basilidian*, *Valentinian*, and *Marcionite* Heresies as already formed and well known, and how this could be effected in the Time of about nineteen Years is hardly to be conceived. Is it not very surprizing, that in those early Times of Christianity, new and such monstrous Opinions as are said to have been promulgated, should have so easily got ground, been in so short a Time spread about, and have divided the Church into several Sects (i), each of them called by the Name of its Head? This Surprise increases considerably, when we take notice that two of these Heresiarchs were not otherwise contemporaneous, than as a young Man may be with respect to an old one; at least if we are to believe *Clemens* of *Alexandria*, who, as he flourished at the latter End of the second Century, must be supposed to have been as well acquainted with the heretical History as any of his Brethren Heresiologists. He says (k), "that the first Inventors of Heresies, such as *Basilides*, *Valentinus*, and *Marcion*, appeared from the Time of the Emperor *Adrian* to the Reign of *Antoninus* the Elder, and that *Marcion* was with the two others, like an old Man with young People." This Account clashes with all the others we have of those Heresiarchs. *Justin Martyr* in his first Apology, supposed to have been written a short time before his Dialogue with *Trypho* (l), speaks of *Marcion* as still alive; and if according to *Clemens*, *Basilides* and *Valentinus* were then but young Men, how can they be supposed to have already spread their

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Errors,

(f) Clerici Hist. Eccl. anno 121. p. 580. (g) Vid. Justin. Martyr. Benedict. Præfat. p. 88. Hagæ Comit. 1742. Basnag. ubi sup. p. 86. b. (h) Dialog. c. Tryph. N° 35. p. 133. (i) Justin M. ibid. (k) Strom. lib. vii. p. 549. (l) Justin M. Apol. i. N° 26.

Errors and split the Christian Church into several Sects? To get over this Difficulty, some modern Writers (m) set about mending the Text of *Clemens*, and instead of $\omega\varsigma \pi\rho\acute{o}\sigma\beta\acute{\upsilon}\tau\eta\varsigma \nu\epsilon\acute{o}\tau\epsilon\rho\omicron\varsigma$, they read $\omega\varsigma \pi\rho\acute{o}\sigma\beta\acute{\upsilon}\tau\alpha\iota\varsigma \nu\epsilon\acute{o}\tau\epsilon\rho\omicron\varsigma$, like a young Man among old People; and it must be owned that with the Help of such Criticisms, there is no Difficulty but what may be easily solved; nevertheless, this is of so stubborn a Nature, as not to be removed, even tho' so great a Latitude be allowed, for we are not at liberty to suppose, that *Marcion* was older than *Basilides* and *Valentinus*, because this is plainly contradicted by every ecclesiastical Writer, except *Clemens* (n). *Irenæus* (o), *Eusebius*, (p), *Epiphanius* (q), *Cyprian* (r), *Theodoretus* (s), *Philastrius*, and (t) *Austin*, say positively, that *Cerdon* came to *Rome* in the Time of *Hypinus*, and was Master to *Marcion*; consequently *Cerdon* only was contemporaneous to *Valentinus*, and *Marcion* came after them.

But to go a greater length than can, I believe, be reasonably expected, let us suppose that the above named Heresiologists were all mistaken, and that *Clemens* only was in the right: *Marcion* was but a young Man, when *Basilides* and *Valentinus* were old, and was still alive, when *Justin* Martyr presented his first Apology to the Emperor *Antoninus Pius*, that is, about the Year of our Lord, 138. At this Time he must have been very old, since *Justin* expresses himself in this Manner, "A certain *Marcion* (u) of *Pontus*, who even now is, or, who is still alive, &c." if so, he might be then about seventy Years old, or sixty at least, and upon Supposition that he was about twenty-five, when *Basilides*

(m) See Basnage ubi sup.

(n) Iren. lib. iii. c. 4.

(o) Lib. iv. c. 11. Vid. & Euseb. Chron. Canon. Anno. 141. (p) Hæres. xxxi. 2. (q) Epist. lxxiv. p. 193.

(r) Lib. i. c. 7. (s) C. 45. (t) Tom. vi. Hæres. 22. Vid. & Grab. spicil. Patr. tom. ii. p. 44, 45. & Pearl. Vindic. Ignat. p. 2. c. 7. (u) Ubi sup. vid. & Euseb. Hist. Eccles. lib. iv. c. 11. & Biblioth. Germ. tom. xxi. p. 127. n.

lides and *Valentinus* died, (which, considering the way *Clemens* expresses himself, is the most that can be given him,) those Heresiarchs must be supposed to have appeared at the latter End of the first Century, or the two or three first Years of the second; that is in the Beginning of the Reign of the Emperor *Trajan*; but this is quite contrary to *Clemens's* own Account, and to (w) *Irenæus's* and (x) *Eusebius's*, who fix *Valentinus's* coming to *Rome*, precisely at the Time of Pope *Hyginus*, who is said (y) to have kept the See of *Rome* about four Years, viz. from the Year of our Lord 138, which was the last of *Adrian*, and the first of *Antoninus*, to the Year 142. If *Irenæus* be right, his Predecessors *Justin* Martyr and *Clemens* of *Alexandria* must be mistaken, or we must suppose that *Marcion* was both a young, and an old Man, in the self same Year, the Year 138. But even this would not do, because the same (z) *Irenæus* tells us that *Valentinus* lived to the Time of Pope *Anicetus*, that is (a), to the Year 157. Now if according to *Clemens*, *Marcion* was but a young Man at the latter End of *Valentinus's* Life, and if according to *Irenæus*, *Valentinus* lived to the Year 157, how could *Justin* Martyr speak of *Marcion*, as of an old Man (b), in the Year 138, and of his having already (c) formed a Sect, in the Year 140, and how could the same *Justin* have before that Time written a Book against the Heresy of the Marcionites? These are Difficulties which, I believe, will not be easily solved; and they are not lessened by *Tertullian's* placing *Valentinus* at the Time of Pope *Elentherus*, who flourished long after *Justin* Martyr's Death.

After these related these Inconsistencies, I shall draw this Conclusion, that it were most unreasonable
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(w) Iren. lib. iii. c. 4. (x) Euseb. ubi sup. (y) Euseb. ubi sup. (z) Ubi sup. (a) Vid. Euseb. ubi sup. (b) Annot. i. ubi supr. (c) Dialog. cum Tryph. ubi sup.

to depend on Historians disagreeing so much on Facts, which, they say, happened almost in their own Time, and which they pretend exactly to determine. If it be true, as most of them will have it, that *Valentinus* lived to the Time of *Anicetus*, he must have been perfectly known to *Justin* Martyr, who is thought to have suffered Death, in the Year, 163, that is, six years after *Anicetus* had obtained the See of *Rome*; nor was this so far off the Time of *Clemens* of *Alexandria*, who is said to have written his *Stromata* (*d*), about the Year 194. And yet we have seen that there is no such thing as reconciling their Accounts of our Heresiarch; from whence I conclude, either that they wrote they knew, or cared, not what, or that their Writings have been since strangely interpolated. In either Case, their Evidence against those, they called Heretics, must equally be deemed insignificant.

I would not, however, be understood, as if I meant that there never was such a Man as *Valentinus*. The only Thing I infer from the Contradictions of our Heresiologists about him, is, that we cannot reasonably believe what they lay to his Charge, since it is proved by those very Contradictions, that they knew hardly any Thing of what concerned him. As for his Existence, I see no Reason to doubt of it, nor do I deny that he differed in some Respect or other, from those who, in his Time, assumed the Power of imposing Articles of Faith, and keeping out whom they pleased. He (*e*) is represented as a very learned Man, and this might be enough to create jealousy, and I cannot help thinking he had some private Disputes with some Leaders in the Church, by what *Tertullian* (*f*) says of him, "that he fell into Heresy because they "would not make him a Bishop." It appears by this Apophthegm, that the laudable Custom of supposing wicked Motives, to those who recede from vulgar Opinions,

(*d*) Euseb. H. E. lib. vi. c. 6. (*e*) Tertul. Præf. c. 7. p. 232. *Epiph.* Hæc. xxxi. c. 2: *Hieron.* in Os. x. p. 36. (*f*) In Valent. c. 4: p. 390.

pinions, or in any Shape disagree from the pretended Guardians of the Faith, is of a very old standing; but without animadverting on it, I shall only observe from this Place, that probably it is to his falling out with some of his Brethren, that *Valentinus* is indebted for the good Name he got since in Ecclesiastical History. Every Body knows, to what a high Pitch such an Affair, which happened about the Middle of the third Century, was carried, and with what Decency both Parties inveighed against, and debased, one another.

Irenæus (g) says that *Valentinus* was known for an Heretic, only when he came to Rome; and *Epiphanius* (b) affirms, that he was already known for such before that Time, and when he lived in Egypt. *Tertullian* (i) applies to him, what *Irenæus* had said of *Cerdon*, that he was twice expelled out of the Church; but Bishop *Pearson* (k) hath clearly proved, that this is a mistake of *Tertullian*, who took *Valentinus* for *Cerdon*. So well do the Fathers agree, and so exact they are, in their Accounts of Heretics!

As for the Principles of *Valentinus*, they are not very well known. His Writings were so effectually destroyed, that hardly a few Scraps (l) came to us, and these also probably much adulterated. The essential Difference I find between him and *Basilides*, is this; that whereas the latter believed (m) a Succession of Beings, from all Eternity, endued from the Almighty with a creating Power; *Valentinus* considered his Æons, not as Emanations from the great God, but only as different Dispensations, or different Ways in which he manifested himself; or as different Perfections belonging to the same Being. I know that this is not the Way his System was represented by his Antagonists. Father (n) *Massuet* is very angry with an anonymous French

(g) Ubi sup. (b) Ubi sup. & c. 5. 7. (i) Pref. 30. p. 242. (k) De Ignat. tom. ii. p. 76. (l) Vid. *Grab. spicil. Patr.* vol. ii. (m) See *Lit. Journ.* vol. iii. part 2. p. 181. (n) In the Pref. to his Edit. of *Irenæus*.

French Author, for having said that the Marriages between the *Æons* of *Valentinus* are nothing but an Allegory; and no wonder the good Father is so displeased at the Conceit, for who could bear the Thought, that so many great and learned Men, from the second Century to this Day, should have all committed so great a Mistake, as to take in the literal Sense, what was intended only as an Allegory? However, that it is plainly, and can be nothing else, but an Allegory, can, I believe, be proved very distinctly, from the Writings of those who made and conveyed the Mistake. *Irenæus* owns that *Valentinus* (*o*) called his *Æons* by the Name of *Virtues*, or *Powers*, (*δυνάμεις*) and was not this saying, that there was a Subject to which these Powers belonged, and were reunited, and which he called the *Pleroma*? The same Father owns also, that *Valentinus* (*p*) believed a Unity, and pretended that all his *Æons* put together made one only God. But to be entirely convinced, that the whole is an Allegory, there is only relating the Names of those *Æons*, and I believe it will not be in the Power of the unprejudiced Reader, to consider them in any other Light.

(*q*) The first *Æon* is *Bythus*, depth, or incomprehensible, whom he called also, *Proarche*, or first Principle, and *Propator*, or first Father. He remained for many Ages alone, and unknown, having only his own *Ennoè*, or Thought, and this Condition is represented, by the Word *Sigè*, or Silence. This is the first Class of *Æons*, where *Valentinus* considered God only as to himself and before he had produced any thing.

The second Class of *Æons*, is that by which our Heresiarch intended to represent God, with respect to the intelligent World, and then he called him *Nous* or Intelligence, and *Aletheia* or Truth. *Propator*, *Ennoè*, *Nous* and *Aletheia*, make the first Quaternity, which was the source of all the rest.

By

(*o*) Lib. i. c. 5. (*p*) Lib. ii. c. 15.
Irenæ. & *Epiph.* ubi sup. & *Tertul.* in *Val.*

(*q*) *Vid.*

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By the third Class of *Æons*, *Valentinus* intended to represent God, with respect to the *sensible* World. For *Nous* and *Aletheia* produced the *Logos*, or the Verb, and *Zoe* or Life; that is to say, that God put in Being the Scheme of Creation he had formed, and, by Means of his powerful Word, gave Life to every Creature.

In the fourth Class, the Almighty is considered with respect to the great Work of our Redemption, and as sending *Anthropos* or the Man, that is, the Mediator; who formed *Ecclesia*, or the Church. These two last Classes form the second Quaternity, which being joined with the other, makes the first *Ogdoad*.

From this *Ogdoad* sprung all the other *Æons*. The Word and the Life produced ten of them, *viz.* *Bythius* the Deep, *Mixis* the Mixture, *Ageratos* the Immortal, *Henosis* the Union, *Autophyes* born by himself, (by which Name I judge *Liberty* is meant) *Hedone* Pleasure, *Anicetos* who is in a State of Immobility, *Syncrasis* Contemplation, *Monogenes* the only born, and *Macaria* the Happy one: Man and the Church formed twelve *Æons*; *viz.* *Paracletos* the Comforter, *Pistis* or Faith, *Patricos* the fatherly Being, *Elpis* or Hope, *Matricos* the motherly Being, *Agape* or Love, *Ænos* the eternal Mind, *Synesis* the Understanding, *Ecclesiastikos* belonging to the Church, *Macariotes* Happiness, *Theletos* the willing Being, and *Sophia* or Wisdom.

Whether the right Names were preserved by our Herefologists and set in the same Order the Herefarch placed them, is most uncertain; I have related them for no other Reason, but to convince the Reader, that these *Æons* were fictitious Names, designed to represent the different Operations of the Divinity; and as a further Proof of it, *Irenæus* (*r*) says, that the Disciples of *Valentinus*, tho' they made thirty *Æons*, as he had done, yet did not preserve his name, and Or-

(*r*) Lib. i. c. 11.

der but each of them settled them according to his own Fancy.

It is plain, that these allegorical Representations of the Divinity, were taken from the ancient Philosophers, and especially from *Plato*. The new Converts to Christianity brought with them some of the Notions and Ways of speaking they had been used to, by which the amiable simplicity of the Gospel was much corrupted. But it were not equitable to lay the whole blame on the Heretics; the Fathers were to the full as guilty as them; any one, who reads the Writings of *Justin Martyr*, *Clemens of Alexandria* and all the other Apologists and ancient Christian Authors, will be fully convinced of it. The only difference I find between them, with respect to their Notions of the Deity, is this, that the *Valentinians* and their Brother Heretics, seem more inclined than the Catholic Writers of their Time, to that System of Divinity, which went afterwards under the Name (1) of Sabellianism. *Sabellius* seems to me to have borrowed his Notions from *Valentinus*, who had taken his from *Plato*. How far this Valentinian Sabellianism prevailed afterwards, I need not tell, but shall only relate a very odd Observation of a very learned (2) modern Author: He says, that in the List that *Eutychius* gives of the several Sects that were condemned by the Council of *Nice*, no mention is made of the *Valentinians*, who were still at that Time pretty numerous, and he concludes, that they hid themselves among the Orthodox, being pleased with the Word *ὁμοούσιος* *Consubstantial*, which they looked upon as a faithful Representation of their Notions.

The *Valentinians* were also accused of holding some very pernicious Tenets as to Morality. They used to say, that a *spiritual* Being could not perish; and this being

(1) Which is much the same as Socinianism. See *Cottler. Monum. Eccl. Gr.* tom. i. p. 777. *Petav. in Epiph. Pagi ex Leont. de sect. Crit. Baron. An. 271.* (2) *De Beausobre Hist. du Manich.* tom. i. p. 542.

being compared with other Places where they called themselves *spiritual*, from hence their ever charitable Antagonists inferred, that a *Valentinian* thought himself sure of Salvation, whatever Crimes he might (u) commit; yet it is very likely that they meant no more by these Words than what St. *John* says, that "whosoever is born of God sinneth not." *Irenæus* relates some abominable Actions of them, which it is not proper to mention. What I have alledged in other Articles against these Accusations is full enough to render them of no effect, and to shew from what Principle they proceeded. These pretended Hereticks were so far from approving that bodily Appetites should be indulged, that they held them in Contempt, as being doomed to Destruction, which was the Opinion they had of whatever belongs to Matter or Bodies. This Hypothesis is what drove them into the Error, that the Son of God did not assume a Body like ours; on which account they are made to say, that he passed like Water (w) through the Virgin *Mary*. Which Fancy was afterwards much countenanced by the Fathers, and produced those wild Notions on the Virginity of *Mary post partum*, about which they made so many valuable Observations, which ended in an edifying Article contained in some Hymns publicly sung in Churches in former times (x) on Good-Friday: *Verbum intravit per aurem Virginis, & exivit per portam auream*.

I must not forget to mention, that *Valentinus* had been instructed in the Christian Religion by one *Theodades*, a Disciple of St. *Paul* (y). *Clemens* of *Alexandria*, I own, relates this only after *Valentinus*; but as he says nothing against it, it is a Presumption (z) that he thought the Assertion might be true. If so, one would think he could not be so great an Heretic as he is represented, since he had such a Master. Probably he had some Disputes with
the

(u) *Iren. lib. i. c. 7.* (w) *Iren. ub. sup.* (x) *Agobard. de Psalmod. c. 8. Oper. tom. i. Vid. et de Beausobre ub. sup. p. 541.* (y) *Clem. Alex. Strom. vii. p. 764.* (z) *Vid. Rasius, Ann. Pol. Eccles. ub. sup.*

the Catholics on the Question, how far Tradition may go to decide religious Controversies; for (a) *Irenæus* complains of him for having called in question the Wisdom of those who had transmitted the Traditions; from whence we may conclude, that since the Authority of Tradition was already denied in the second Century, and by the Disciple of an apostolical Man, it must be far more uncertain sixteen Centuries after. He had another Controversy with them on the Distinction between Reason and Faith, for he is accused to have said (b), that Faith is good enough for Catholics, but that he and his Disciples ruled themselves by Intelligence, or Reason. I am sorry to see that they began so early to preach a Faith without Knowledge, and so much different from that Faith which the Gospel prescribes.

Tertullian exclaims much against the (c) *Valentinians*, for teaching that it is in Heaven that we are, to give an Account of our Faith, and accuses them of denying the Usefulness and Necessity of Martyrdom. But I suppose they meant no more than this: That no Man upon Earth has any Authority over the Conscience of another Man, and that those who assume such an Authority encroach on the Rights of the great Judge of all; which Doctrine is not relished by Men fond of Power, who in all Ages have never failed of endeavouring to cast an Odium on those that hold it. That this was the Case of the poor *Valentinians* is plainly to be proved from a Fragment of *Heracleon*, a Disciple of *Valentinus*, as it was preserved by *Clemens* (d) of *Alexandria*, and wherein suffering Death for Religion's sake is strongly recommended, and highly praised.

I cannot help thinking, that *Epiphanius* (e) represents the *Valentinians* as more moderate and humane than the Catholics, when he makes them say, that the Souls of those who did not receive their Principles were to come back again into this World; for it is more charitable

(a) Lib. iii. c. 15. (b) *Clem. Alex. Strom.* ii. p. 363.
(c) *Scor.* c. 10. p. 627. & in *Val.* c. 30. p. 301. (d) *Strom.* iv. p. 502. (e) *Har.* xlii. c. 12. p. 330.

charitable to give Heretics some Hopes of Recovery, than immediately to cast them out for ever. Yet these Heretics must have been a very rude sort of People, if what *Tertullian* (f) says of them be true, that they carefully concealed their Mysteries, and heartily *condemned* those whom they found making the least Enquiry about them.

Chrysostome (g) makes a very odd Observation on the *Valentinians*; he says that they had Virgins who lived with great Austerity. Perhaps the Reader imagines, that here this Father has a mind to clear that Sect of the Aspersions thrown by his Predecessors on their Characters, as it is not probable that debauched Men will encourage Chastity; but this is far from being his Intention; on the contrary, after having exalted Virginity above all other Virtues, and said that it requires a more than ordinary Assistance from Heaven, he introduces the *Valentinian* Virgins, by way of Objection, and concludes that, as Jesus Christ does not lend his Assistance to Heretics, these must have been impowered by the Devil to remain in that State. I forbear making any Remarks on this judicious Observation, and shall end this Article with two Contradictions in *Irenæus's* Writings. In one place (h) he says, that the *Valentinian* Doctrine was not known; and in another (i), that whatever he lays to their Charge may be depended upon, as he had taken every thing from their Books. At the Beginning of his Work (k), he pretends that there were hardly any *Valentinians* remaining in his Time; whereas *Tertullian* (l) affirms, that it was the most numerous of all Sects. And it is to be observed, that *Irenæus* wrote this about the Year 176, and *Tertullian* in the Year 200.

[To be continued.]

- (f) In Val. c. i. p. 289. (g) De Virginit. §. 1—6.
 (h) Lib. iv. p. 317. (i) Lib. i. p. 2. (k) Lib. i. c. 5.
 (l) In Val. c. i. p. 289.

ARTICLE XIV.

Literary News.

DENMARK.
COPENHAGEN.

MR. Holberg hath published in the Danish Tongue, a History of the Jews, 4to. 2 Vols. As also, 2 Vols. 8vo. of the Lives of several Heroes and Heroins, wherein the Author hath followed Plutarch's Method of comparing great Men.

Late Mr. Engede's Son hath given a Continuation to his Father's Description of Groenland, with a very good geographical Map.

Historiæ Ecclesiasticæ Veteris Testamenti Index Chronologicus, una cum memorabilibus historiæ prophanæ eorundem temporum, in sex periodos distinctus: & historiæ Ecclesiasticæ Novi Testamenti Index, &c. 8vo. 2 Vols. by Mr. Ewald.

Mr. Heitmann, an illiterate Gentleman, but well versed in Mathematics and Natural Philosophy, hath published Considerations on the Heat of the Sun, the Coldness of the Air, and the Aurora Borealis: He hath also given Remarks on the Julian and Gregorian Calendars, and proposes a new one, under the Name of Stylus Christianus. This Work hath met with universal Applause, and will, it is presumed, be soon translated into Latin.

Mr. Peter Van Haven hath published Travels through Muscovy, which are well spoken of.

PRUSSIA.
KOENIGSBERG.

Professor Knutzen hath given philosophical Reflections on the Comets.

DANTZIC.

De Meteoro Philosophico Liber Commentarius ad Jac. Bruckeri Hist. Phil. caput de Philos. Stoico. Accessit

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Accessit ejusdem Oratio de comparatis Antiquorum ac Recentiorum meritis in rem literariam; by Mr. Centner of Thorn.

GERMANY.

VIENNA.

Their Imperial Majesties were lately at the Observatory of the Father-Jesuits, where they saw several Physical Experiments on the Electricity of Bodies. The chief one was made with a Chain five thousand and three hundred Foot long, which being suspended, and conveyed through the several Buildings of the College, has manifested, throughout, the same Atmosphere of Fire perceived in a Chain between twenty and thirty Foot long. The Empress Queen repeated herself the Experiment in carrying her Hand to the Chain, sometimes to break its Atmosphere, or to receive the Electrical Impression.

Counsellor Joh. Ch. de Jordan hath given Proposals for a considerable Work he intends to publish on the Origin of the Slavonians in 29 Chapters, with a chronological, geographical and historical Apparatus, in 76 Sections. Here will be found the History of the Migration of Lechus in Sarmatia, and whatever concerns the antient Sarmatians.

NUREMBERG.

The Heirs of the late celebrated Homann, one of the best Geographers of the Age, intend to give by way of Subscription, the Cœlestial and Terrestrial Globes, which are to exceed both those of Bleau in Holland, and those of Coronelli at Paris, the best we as yet have. Mr. Homann and Mr. Hase have been above fifteen Years in collecting the Materials necessary for this Work. The Globes are to be three Parisian Foot in Diameter, and could not be made smaller, on account of all the Improvements and new Discoveries in Astronomy, Geography, and Hydrography, which are to be represented on them. To which will be added, a separate Work for those who are unacquainted with Mathematics. The Undertakers promise besides, that the Public shall be entirely pleased with the outward Decoration

coration of the Globe, the Nicety of the Engraving, the Beauty of the Colouring, &c. The Price will be between eighteen and twenty Pounds Sterling.

FRANCFORT *on the* MEIN.

They have printed here the Poetical Works of Mrs. Rieger, a Lady much celebrated by the Connoisseurs in that Science. In the Preface there is a List of several living Muses of Germany and the North, whose Names I shall relate: Mrs. Brenner, of Sweden; Countess Koenigsmark; Countess Lowenhaupt; Mrs. Eccardt; Mrs. Fuchs, of Elbingen; Miss Weichman; Mrs. Bresler, of Breslaw; Mrs. Voleckman; Mrs. Zauneman; Miss Lober, of Altemburg; Mrs. Hefberg, of Weissenfels; Mrs. Steinwehr, of Francfort on the Oder; Mrs. Gotched, to whom they pay the highest Compliments; Mrs. Weiss, of Merseburg; Mrs. Spitzze, of Augsborg; Mrs. Keioff, of Ratibon; Mrs. Linck, of Strasburg, and her Daughter; Mrs. Witter; Mrs. Lorch of Deuxponte; Mrs. Neuber, and Miss Koch, of Hanaw.

HANDOVER.

They have made here a Collection of several Dissertations of Mr. Nic. Seelander on the German Coins of the Middling Age. At the Head of the Collection, the Author hath thought proper to give a List of those to whom he ever dedicated any of his Works, and what he got by them. These Particulars, tho' very odd, are entertaining enough. In the List is mentioned, among others, a Grocer, who, in return for a Dedictory Epistle, gave two Sugar-Loaves.

GOETTINGEN.

Prodromus Historiæ Bogomilorum Criticæ, by Mr. Oeder. He derives the Name of Bogomiles from two Words of the Slavonian Tongue, Bog, God, and Tomilui, have Mercy on me. He intends to give a complete History of those much abused People, and to vindicate their Orthodoxy. Who knows whether all Heretics, both antient and modern, will not be proved at last to have been as Orthodox as their Antagonists.

Mr.

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Mr. Haller hath published a Dissertation on two Monsters; another on the Valvula of the Colon-Intestine, and some Enquiries on the true Origin of the Intercoastal-Nerve.

Professor Kahle hath given a new Edition, with Notes, of the Public Law of the Empire of Germany; and Mr. J. D. Gruber, a new Collection of Letters from Mr. Leibnitz.

H A L L.

Joh. Gottl. Krugeri Phil. & Med. Doct. & Prof. in Acad. Fridericiana, programma ad Auditores in quo Meditationes suas de Electricitate communicat, insimulque iis Lectiones suas indicit. Editio nova Annotationibus aucta, cum Tabulis duabus Figurarum, 8vo. p. 56.

E R F U R D.

Tentamen Explicationis Electricitatis; by Mr. Andr. Gordon, formerly a Scotch Benedictine of Ratisbon, and now Professor in this University, 8vo. This Treatise is divided into five Chapters; in the first, the Author gives the Definition of Electricity; in the second, he treats of the Experiments of Electricity, and the Machines necessary to that Purpose; in the third, he relates those Experiments which seem to shew that communicated Electricity, hath the Power of attracting and of repelling; in the fourth, he speaks of the Electrical-Light and Fire; and in the fifth, he attempts to account for the Phænomena of Electricity.

W I T T E M B E R G.

Tentamina Electrica in Academiis Regiis Londinensi & Parisina primum habita, omni studio repetita, quæ novis aliquot accessionibus locupletavit Geo. Math. Bose, Phys. Prof. &c. 4to. p. 96. And Enquiries into the Cause, and true Theory of Electricity, by the same, 4to. p. 56.

L E I P Z I C.

These Books on Electricity were lately printed here. Chr. Aug. Hausenii Prof. Mathes. Ordin. in Acad. Lips. novi Profectus in Historia Electricitatis, post obitum Auctoris præmature fato extincti ex Manuscripto

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ejus editi, præmissa est Commentatiuncula de Vita & Scriptis Viri, de solidiori Doctrina optimè meriti, 4to. p. 64.

Facultatis Medicæ in Acad. Lips. P. T. Procancellarius Do. Sam. Theod. Quelmatz Physiol. Prof. publ. Ord. Ord. Med. Assessor solemnia inauguralia M. J. Gottl. Waltheri Lipsiensis Misnici panegyricumque medicam D. Jul. An. 1744 indicit, & hominem electricum expendit. 4to. p. 16.

Meditationes de proprietatibus, effectibus ac Causis Electricitatis, una cum descriptione duarum novarum Machinarum, edita à Jo. Hen. Wincklero. 8vo. p. 208. tres Tabulæ Figurarum.

They have published in this City a new Dictionary of the Latin Tongue: Novus Linguae Latinæ Thesaurus, studio Joh. Matth. Gesneri. Folio. And a new Edition of the Latin Dictionary of Noltenius. Fr. Noltenii Lexicon Linguae Latinæ antibarbarum quadripartitum, cum annexa ad calcem recensione Scriptorum Latinorum Critica, iterum ab Auctore recognitum, emendatum ac locupletatum. Accessit Præfatio Joh. Laur. Mosheimii. 8vo. major.

Platonis Phædo, sive Dialogus de Immortalitate Animæ, Græcè & Latinè; Versionem Marsilii Ficini emendavit, Dialogum ex ipso Platone illustravit, & Commentationes Philosophicas adjecit Joh. Frid. Wincklerus, &c. 8vo.

B E R L I N.

D. Mich. Matth. Ludolf Catalogus Plantarum Berolini in Lectionibus quæ in Collegio Medico-Chirurgico publice habentur Demonstratarum, 8vo, pag. 248.

Major Humbert has had Orders from the King to translate into German and publish Vauban's Attack and Defence of Places, and his Treatise on the Mines. Each Captain of the Army is obliged to take one Set of this Work.

Mr. Euler hath for the fourth Time got a Præmium from the Paris Academy of Sciences; The Subject proposed in 1742, referred to 1744, and postponed again to 1746, and for which Mr. Euler was crown-
ed

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ed, is the following: "To explain the Attraction
" of Magnet with Iron, the magnetical Needle's Di-
" rection to the North, and its Declination and In-
" clination."

Our Academy has made the following Promotion
of foreign Members: Mr. de Voltaire, Mr. de la
Condamine, Mr. de Buffon, Mr. d'Alembert, Mr.
Folkes President of the Royal Society of London;
Count Cerati President of the Academy of Pisa, Mr.
Bradley the King's Astronomer; Messieurs Cassini Fa-
ther and Son; Messieurs John and Daniel Bernoulli,
Mr. Nicole of the Paris Academy of Sciences, Mr.
Marinoni the Emperor's Astronomer; Mr. Deparci-
eux, the Abbot Sullier, President Montesquieu, Mr.
Horrebow of Copenhagen, Mr. Muschenbroek of
Leyden, Mr. Bourdelin, Mr. Le Monnier the Son,
Mr. Gesner first Physician to the Duke of Wirtemberg,
Messieurs Pemberton and Sterling of London; and Mr.
Linnæus Professor in Botanics at Upsal.

The following Question is proposed by the Academy
for the Year 1747, and is to be determined the 31 of
May, N. S.

"Whether Leibnitz's Monades can be solidly con-
" futed? Or whether they can be proved? and in
" the latter Case, whether, by, or from, them, a clear
" Explanation may be given of the chief Phænomena
" of the Universe, and in particular of the Origin and
" Motion of Bodies?"

The Bookseller Haudé hath printed a Dissertation
on the Cause of the Electricity of Bodies, and of the
Phænomena attending it, 4to. 48 pag. in French.

K I E L.

De licentia divulgandi sententias Religioni & legibus
justi & æqui inimicas; an academical Dissertation of
Mr. Quiltoip against Mr. Tindal. Quære, Whe-
ther setting any bounds to freedom of enquiry on Re-
ligious Matters, is not effectually destroying Religion?
And whether it was not rather served than hurted, even
by the Writings of Deists?

O 4

ALTONA.

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A L T O N A.

Mr. Mosheim hath given a new Edition of his Dissertation, on Ecclesiastical History; and the Additions he made to them are printed separately for the convenience of those who have the first Edition.

H A M B U R G.

Late Mr. J. A. Fabricius's *Bibliotheca Latinæ mediæ & infimæ ætatis*, was left imperfect, there being only five Vols. to the Letter P. To perfect this Work, Mr. Schoettgen of Dresden hath added a sixth Vol. to it, containing the other Writers, from the Article of Poggius down to the Letter Z.

B R E M E N.

Mr. Vogt is preparing a third Edition of his *Catalogus Librorum Variorum*, which is much esteemed.

C O L O G N.

Gregoriana correctio illustrata & ampliata, & a conciliis vindicata: ubi omnia secula tum a creatione præterita, quam ad mundi consummationem futura Gregoriana norma moderantur; by Father Meliton. 4to.

S W I T Z E R L A N D.

G E N E V A.

Mr. Vernet hath resumed his former Undertaking to prove the Truth of the Christian Religion: The fifth and 6th Sections are come out, and two Volumes more will compleat the Work.

B A S I L.

Petri de Ebulo de Henrici VI. Roman. Imper. rebus per Italiam atque Siciliam contra Tancredum gestis, opus carmine Elegiaco conscriptum, ac nunc primum in luce protractum, & observationibus criticis atque historicis illustratum, opera Sam. Engel, &c. with 8 Copper Plates. This Work probably will please those who are fond of the Historians of the middling Age.

I T A L Y.

R O M E.

Institutiones Analyticæ, eorumque usus in Geometria, cum Appendice de constructione Problematum Solidorum;

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Solidorum; Auctore Paulino a S. Josepho Lucensi, &c.
Editio altera. 4to.

Anth. de Rossi, Printer and Bookseller of this Town, hath published Proposals for a considerable Work: It is a kind of metallic History of the Church, composed of two Parts; the first is a Collection of 48 large Copper Plates, representing the antient original Monuments, with the chief Events of the first sixteen Centuries of the Church; and the second is an Explanation of the Plates, which are to be beautiful. Pope Clement XI. had the first Notion of this Undertaking, and committed it to the Care of the illustrious and learned Francis Bianchini, who had but just finished the first Century when he died. His Manuscripts fell into the Hands of his Nephew Jos. Bianchini, who with that Assistance undertakes to go through the Work.

The Booksellers Pagliarini have the three following Works under the Press:—A compleat Collection of the Works of Cardinal Tommasi, 4to. 12 Vols.—Pope Innocent III. his Letters, which are not in Balusius's Edition, with Remarks from Mr. Georgi.—And Father Orsi's Ecclesiastical History in Italian, 30 Vols.—And the same Booksellers have also lately printed the Roma sotterranea del Bosio, Folio, Two Vols. 1746. And Liturgia Mosarabica, Tractatus Historico-Chronologicus de Liturgia antiqua Hispanica, Gothica, Isidoriana, Mosarabica, Toletana, &c. by the Jesuit Pinus, Folio.

F L O R E N C E.

Fasti Attici, in quibus Archontum Atheniensium series, Philosophorum, aliorumque illustrium virorum ætas, atque præcipua Historiæ Atticæ capita, per Olympicos annos disposita describuntur, novisque observationibus illustrantur, Auctore Edvado Corfino, &c. 4to. This Volume contains six Dissertations: The first on the Athenian Government; the second on the Year and its Parts; the third, fourth and fifth, on the Tribes and People of that Republic; and the sixth on the Senate.

P O N T I D A.

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PONTIDA.

In Numismata Ænea selectiora maximi moduli è Museo Pisano, olim Corrariorum, Commentarii, Folio, 2 Vols.

FRANCE.

PARIS.

The following Books were lately published here :
Grammaire pratique, &c. Or, The Italian practical Grammar, by Antonini. 12mo.—*Les Conseils, &c.* Or, The Advices of Friendship ; with this Motto : *Virtutum amicitia adiutrix à natura data est, non vitiorum comes.* Cicero de Amicit. 1746. 12mo.—*Histoire, &c.* Or, The History of the Old Testament, &c. 4th Vol. 12mo.—*Essai, &c.* An Essay on Coin : Or, Reflections on the Relation between Money and Goods, 4to.—*Traité de Médecine, &c.* Or, A Treatise of practical Physics, for the Instruction of young Surgeons, who settle in the Country, by Mr. Vignolles, 12mo. 2 Vol.—Some Body hath added three Volumes to *Nature display'd*, by the Abbot Pluche—A Continuation to Mr. Gautier's Anatomical Figures, being a Collection of twelve large Copper Plates, drawn, printed and coloured at full Length, on the Parts dissected and prepared by Mr. Duvernay, and representing all the Muscles of the Pharynx, of the Truncus, and of the upper and lower Extremities, &c.—A new Edition of Vanier's *Prædium rusticum*. 12mo.—A new Edition of Mr. Bouhier's Remarks on Cicero, with several Additions, &c. 12mo.—A Treatise on the Castoreum, and its use in Physics, translated from the Latin of Mr. Marius, a Physician of Augsburg, with several Additions and Improvements from Dr. Francus ; by Mr. Eidous. 12mo with Cuts. Nouvelle Introduction, &c. Or, A new Introduction, to Geography, with a Treatise on the Sphere, 12mo. 2 Vol.—*Lettres spirituelles, &c.* Or, Spiritual Letters of Mr. James Ben. Bossuet, Bishop of Meaux, to one of his female Penitents. 12mo.—*Dictionnaire, &c.* Or, A short Dictionary for Painting, Drawing and Architecture. 12mo. 2 Vol.—*Grammaire, &c.* Or,

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Or, A new Italian Grammar, by Mr. Bertera. 12mo.
—*Traité*, &c. Or, A Treatise on the Construction
of a Ship, &c. by Mr. Bouguer, of the Royal Academy,
4to. with Cuts—*Eutropius*, a neat Edition, by
Mr. Merigot. 12mo.—*Institutions*: Or, Astronomica
Institutions. 4to.—An Essay on Navigation by
the Latitude and the Longitude. 12mo.—*Memoire*,
&c. Or, A Memoir on the Method of exactly determining
the Revolution of Planets on their Axis, by
Mr. Fortier. 12mo. — *Abrege*, &c. Or, An Abstract
of Euclid, &c. by Mr. Gallimard, Fol.—And a
very fine Edition of Velleius Paterculus, with his Life,
by Mr. Philippe, 12mo.

STRASBURG.

They have printed here a new Book of Controversy;
intituled, *La Verité*, Or, The Truth of the Catholic
Religion, proved against Protestants. The Author at-
tacks Mr. Pfaff of Germany, and a Sermon of Dr. Ibbot,
8vo.

LYON.

De la Corruption, &c. Or, A Treatise on the Cor-
ruption of Taste with respect to French Music, by Mr.
Bolloud de Mermet. 8vo.

DIJON.

The Academy of Sciences of this City, proposes the
following Subject for the Premium of the Year 1747.
“Of the Advantages accruing to Merit from Envy.”

MONTPELLIER.

Dissertatio Physiologica de Digestionis Mechanismo;
An Academical Dissertation, by Mr. Sauffine. 4to.

HOLLAND.

AMSTERDAM.

La Vie, &c. or, the Life of Propertius, with a Trans-
lation in Prose, and in French Verses, of what is most
remarkable in his poetical Work; with Remarks, and
e History of the chief Events relating to his Writings.
12mo.

Here is a critical Work on the Bible, wherein the
Author undertakes to give sure Rules to explain what
he calls scriptural Riddles and Symbols: *Œdipus Evan-
gelicus sacrarum Antiquitatum ex Moyse, Prophetis &
Psalms*

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Psalms: *Ænigma a clave cognitionis resolvens.* *Auct.* Bern. Seb. Cremer, 4to.

Mr. Wetstein hath given a neat Duodecimo Edition of Cornelius Nepos; as also, Index Testarum Conchyliorum quæ adservantur in musæo Nicolai Gualtieri, tabulis CX elegantissimis exhibit. in Fol. magno.—Et J. Riccii Dissertationes Homericæ habitæ in Florentino Lyceo; quibus accedunt ejusdem Orationes pro solemnibus studiorum instauratione; 4to. 3 Vols.

GREAT BRITAIN.
EDINBURGH.

They have printed here the select Works of Archbishop Leighton, in 8vo.—And a Pharmacopœia pauperum, or an Abstract of the large Pharmacopœia.

OXFORD.

Mr. Dupré, who teaches foreign Tongues in this City, hath given a neat Edition of some of Corneille's Tragedies, under the following Title: *Le Chef d'Oeuvre de P. Corneille; savoir le Cid, Horace, Cinna, Polieucte, Pompée & Rodogune; avec le jugement des savans à la suite de ces pieces.*

LONDON.

They have lately printed here;

S^r Gravefande's Natural Philosophy, translated into English by Mr. Desaguliers, and published by his Son; the sixth Edition, so much improved by the Author, that the Additions and Alterations could not be printed by way of Supplement, because it would have been too bulky. 4to. 2 Vols.—The Existence and Attributes of God not demonstrable a priori, against Dr. Clarke and his Followers, by Dr. Knowles.—A Key to the Prophecies of the Old and New Testament, by T. Newans.—Dr. Weston's Sermons on various Subjects, 8vo. 2 Vols.—Pliny's Letters translated into English, and said to be extremely well done. I shall probably give an Account of this Work in my next.—Captain Parker's Memoirs of the most remarkable military Transactions, from 1683 to 1718.—The Valuation of Annuities upon Lives, by Hodgson, F. R. S.—A Defence of a plain Account of the Sacrament, &c.

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&c. against Dr. Brett, Dr. Warren, &c. by Thomas Buttenshaw, 8vo.—A new Edition of the Universal History, 8vo. Vol. 1.—Evangelical Discourses on several Subjects, by Dr. Watts.—An Introduction to the Use of the Globes and Orrery, by Dr. Jennings.—Critical Notes on several Passages of Scripture.—A Treatise of mathematical Instruments, by J. Robertson, F. R. S.—An Abridgment of the History of England, being the Summary of Rapin and of Tindal's Continuation, 8vo. 3 Vols. with Heads and Monuments.—An Essay on the Advantage of a polite Education.—New Memoirs, establishing a true Knowledge of Mankind, translated from the French of Mr. d'Argens, 12mo. 2 Vols.—A new and practical Exposition of the Apostles Creed, by Mr. Stackhouse.—Academical Lectures on Fevers, by Dr. Astruc, 8vo.—The Passions of Man, in four Epistles, a Poem.—A succinct History of antient and modern Persecutions, by Dr. Lombard.—The Chronological Historian, by Mr. Salmon, 8vo. 2 Vols.—A Treatise of the Roman Senate, in two Parts, by Dr. Middleton, 8vo.—Palaographia Britannica. Part II.—Xenophon de Cyri Institutione, Lib. VIII. ex editione T. Hutchinson, 8vo.—De Morbis Venereis Topicis Tractatus ad Praxin accommodatus.—An Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the antient Artists, by Mr. Spence, adorned with above 50 Prints. Folio.—The Museum, Or, The Literary and Historical Register. A Monthly Performance, wherein there are several well written Pieces.—And a Treatise upon the useful Science of Self-Defence, by Capt. Godfrey, 4to.

Speedily to be published, A System of Natural Philosophy, by Tho. Rutherford, F. R. S. 4to. 2 Vol.—And, Proper Heads of Self-Examination for a King, drawn up for the Use of the late Dauphin of France, whilst Duke of Burgundy, By Mr. Fenelon, Archbishop of Cambray. To which is added, the Author's Life, a complete Catalogue of his Works, and Memoirs of his Family. Translated from the Original French.

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French. This is said to be a genuine Piece of Mr. de Fenelon, was actually printed in Holland, and designed to have been added to the beautiful Edition of his *Telemachus*, together with his *Life*, &c. drawn up by very good Hands: That these Pieces being suppressed by an Order from the Ministry of France, and fortunately falling into the Hands of a Bookseller, he judged it would be doing an Injury to the Public, if he any longer kept them from such curious Productions, especially as they, in some degree, complete the Works of this illustrious Author.

Lately came out, Anderson's *Memoirs concerning Mary Queen of Scotland*, 4to. 4 Vol. This is a Work of great Importance, as it clears up several intricate Points in that Part of our History. The Author hath been at the Pains of searching into the Archives both of England and Scotland, and into all the public and private Libraries that might afford him any new Light, and render his Work more perfect, and deserving the Notice of the Public.

DUBLIN.

Messieurs G. and A. Ewing, at the Angel and Bible in Dame-street, have given out Proposals for printing by Subscription, "The Continuation of Mr. Rapin's History of England, from the Revolution in 1688, to the Accession of King George II. adorned with the Heads of the Kings and Queens, neatly engraved, by Mr. Tindal;" in one Volume, Folio, containing about 1000 Pages, likewise in seven Volumes, 8vo. on a neat Letter, and fine Dutch Paper. Price six British Crowns, each in Half-binding.

ARTICLE XV.

An APPENDIX to the LITERARY NEWS.

THE Disorder, to which horned Cattle have been subject of late almost throughout all Europe, hath exercised the Skill of several Physicians, in order to put a Stop to that Calamity; among others, one Mr. de Sauvages,

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Sauvages, a French Physician, hath lately published, at Paris, Observations he hath made on the Disease of black Cattle in Vivares, and I thought that the following short Abstract of them might be of Service.

Whenever Oxen or Cows are seized with that Disorder, it may easily be known by the Number of Pimples that generally appear on their Skin. These Pimples must be opened, or if there be none, two or three Incisions must be made into the Skin, in those Places where any Swelling is perceivable; the Matter contained in them must be carefully rubbed off with the Finger, and this being done, you must put in them a Pinch of the second Bark of the wild black (a) Currant Tree. These Tents must be renewed three or four Days successively, still taking care, before the putting in new ones, to squeeze out of the Incision whatever Matter the Tents have drawn.

The next Precaution to be taken is to purify the Stables; and for that purpose you are to take one Ounce of *Assa-foetida*, one Ounce of Camphire, and two Heads of Garlick; pound and mix them well together; divide this Composition in two, put successively one Half in a Warming-pan full of very hot Coals, and add to it a Handful of Juniper-berries, and then let the Stable Door be well shut up, and the Warming-pan be brought under the Nose of the distemper'd Beast,

They have also tried with Success the burning of Juniper-berries with some Pepper on a red Brick or Tile, put in a Kettle, with a Glass of Vinegar; and have found that the Cattle kept in Stables smoaked in that manner were all preserved from the Distemper.

The Bark of black Currant Tree hath been tried with all the Success imaginable, in several Provinces of France; and they say that in the Orleanois alone,
above

(a) In French, *Cassie*, or, *Grofelier sauvage qui porte des Groseilles noires*; in Latin, *Ribes inerme floribus oblongis monogynis*, according to Linæus; *Ribes nigrum vulgo dictum folio olente*, according to Tournefort. In the Dictionary of Trevoux, under the Name of *Grofelier*, they say that *Cassie* is the Name they give to that Plant in Bourdeaux. See Miller's Dictionary on the Word *Ribes*.